

PROVERBIA HN.

The

Prouerbes of HN. Which hee in the Dayes of his Olde-age; hath set- fourth as Similitudes and mysticall Sayinges.

Translated out of Base-almayne.



I will open my Mouth in Prouerbes or Si-
militudes, and declare-fourth the Actes which
haue ben don of olde. Psal. 78. a.

To the Children of Loue and the vpright
Disciples of Iesu Christ, it is geeuen to vnder-
stand the Mysterie of the heauenlie Kingdom :
But to Such as are ther-without, it is not gee-
uen. For-that-cause, all thinges chaunce vnto
them in Similitudes and Prouerbes. Math.13. b
Mark. 4. b. Luk. 8. b.

3 1574

28

17

75

2

63

221

129

32

Gallons

3

32



The Prouerbes of HN.

These are the Prouerbes and mysticall Sentences of HN. which hee i in the Dayes of his Olde-age; hath spoken or vttered-fourth, nakedlie and vncouered, before the Children of the Kingdom and House of Loue. But before such as are ther-without, in Similitudes or ses creat Sayinges.

The First Chapiter.

In the Begin=A

Sing of the Creation of Heauen and of Earth ^a and a Gen.1.a. of the Garnishing of the same and of the ^b Man Adam, b Gen.1.c. God opened or declared the

first Thoroewe-breaking of The Linial-
dissent of the
Passing-ouer of
the Light vpon
the Earth, from
the Beginning
til-^c into the
Ende or Persec-
tion.
his true Light, vpon the Earth: and ther was not in Heauen nor on Earth nor with the Man, any more but one Onelie Beeing of God: and that same, knew by the Man nothing-els but Good / sawe also nothing-els but Good / and did also nothing-els but Good.

2. But now besides this same, the Man tooke on him ^d to knowe that which hee knew not / to see, c Gen.3.a. that hee sawe not / and to doo, that hee did not.

And that same whiche was nothing, was the Euell
 d. Gen. 1. b. 2. c. of Ungodlynes / which ^a the Man, in his falling-
 away from God, fel-unto / wherethrough also, the
 same Knowledge wrought in the Man, the Euell
 of That which is vngodlie / because hee knewe or
 understande not That same which is nothing, as
 Nothing / and sawe not into it, as Nothing: but
 accepted the same for Somthing / and understood or
 concealed the same Knowledge, partie for Good /
 and partie for Euell.

3. And through the same Science or Knowledg,
 the Man intermixed his Beeing and Memorie
 e Gen. 1. c. 2. a. ; which were in all, ^b Good; with the Nothingnes
 b. c. b. or That which was nothing, being ^c vnyde of Bees-
 f Gen. 3. a. b. ing and Life / which also was nether Nature nor
 Elementish / nether had it any Memorie or Un-
 derstanding. And That was the Euell or Ungod-
 lynes, instead-of: or besides; ^d Good or that which
 is Godlie / the Death, instead of the Life / the Lye,
 instead of the Truth / the Darknes, instead of the
 g. Gen. 3. a. b. Light / and the disobedient Knowledg which ^e the
 Serpent requireth, instead of the Obedience which
 God requireth: and the same disobedient Know-
 ledg, is the false Light / wherethrough ^f the whole
 h. Eccli. 37. a. Worlde, is so becom repleanished with Falshod /
 and wherwith also the Man: as consubstantiated;
 hath intermixed himself / and which also hath open-
 ed his Eyes, to his owne Self-seeking: and hee is
 therethrough becom seeing, of that which hee yet-
 notwithstanding sawe not / and knowing also, that
 which hee yet-notwithstanding knew not: and
 viens

evenso through the same false Light of the disobedient Knowledg, Adam tooke on him : against God and the Requiring of his Woord; to be ¹ wypse and i Gen.3.2. knowledgfull himself, as God: and evenso : according to his taken-on Knowledg ; hee knew both Good and Euell : hee sawe also Good and Euell : hee did likewise Good and Euell : and brought-forth also ² good and euell Childdren.

k Gen.4.2.

4. See / even-thus ther was with the Man, upon the Earth / as-well Darknes, as Light / so-well Falshod and Decit, as Singlyndednes and Faithfulness / and as-well Disobedience, as Obedience : So that by that occasion/ther was on the Earth, as-well Death, as Life : and the Childdren of Adam walked-fourth partlie singlyndedlie and obedientlie, in the Light / and were inclyned ¹ to the Good : and partlie also subtillie / and de²ceitfull, in the Darknes / and were inclyned to the Euell : And those were the Fruites ³ of the Good in Gen.3.2. and of the Euell / wherthrough the Iniquitie hath so ouer-measurablie ⁴ multiplied it selfe every-where, n⁴. Esdr.4.c. among the Childdren of Men.

5. Howbeit / the Good Fruites increased them continuallie, in the Light / and in the Obedience which God requireth : and the Euell Fruites increased them continuallie, in the Darknes / and in the disobedient Knowledg, according to the Requiring of the Subtil-prudentie of the Serpent. But the Euell Fruites ⁵ augmented or increased them o Gen.5.6.a. into many Multitudes vpon the Earth : So that the Euell Fruites became many-moe, in the Dark-

nes/ then the Good fruites, in the Light. And so in processe-of-time, the Euell fruites with the subtil Knowledge in the Darknes, tooke-on to them the Dominion and Violent-power, vpon y Earth. And it had euenso his fourth-going or Continuallance-of-course, till vnto Noe.

B 6. **W**ith Noe God declared vpon y Earth, the Seconde Thowowe-breaking of his true Light: and made with the same Light, a Separation, betwixt the Good and Euell fruites/ and betwixt Those that liued according to the Institution ¹ of Seth, and were of the right Stocke of the good Beeing of God / and Them which had corrupted the Waye of the flesh / and liued after the Lustes of their Concupiscence / and were of the Stocke or Rase of the Wicked.

7. Likewise, at the same time of Noe, the Lord destroyed all flesh that had corrupted his Way, in the Euell and in the Darknes. And so it became knownen and manifest / that the feare of God, was ²Gen. 9. a. b. c. or rested with the Good fruites in the Light, and that ther was nothing but feare of the Euell, with the Euell fruites in the Darknes. And ther-out it proceeded, that the Euell/ and the Degenerated frō their right Stocke, enterprised to make-them fortresses-of-strength / and ³sought their honour and Preseruation through the Workes of their owne Handes. But God was the Strength and Preseruation of the Good.

8. And the Euell or Degenerated from their ⁴Esdr. 3. b. right Stocke, ⁵multipliyed them againe into many

Muls

Proverbes.

4

Multitudes / and into manisfolde Generations vp /
on the Earth. And the Lorde with his Good fru-
tes, reserued or kept vpon the Earth nomore but one.
Stocke or Generation ^x that feared Him / and liued x Gen.ii.c.d.
according to his Lawe : and that was the Genera-
tion of Sem , out of Noe. And it had euenso hys
fourth-going, till vnto Abraham.

9. **W**ith Abraham God declared, ¶ **T**hird C

Wthorowe-breaking of his true Light
vpon the Earth : and made with the same Light, a
Disseuering or Cleere-distinction , ^y betwixt hys y Gen.12.13.b
People ; whiche hee chose vnto him as peculiar , to
an holie People ; / and the many-manner of People
and Generations of the Heathen. And God set his
Covenant betwixt him and his People / and made
therwith a Difference , betwixt his People and the
uncircumcised Heathen : and God increased and
multipliyed his People : the Seede of Abraham :
into ^z twelue Generations or Trybes : and they z Gen.35.e.
dwelled in the ^x Lande of Egipt , wher they ^b were 49.a.b.c.d.
heald-in-subjection by the Wicked. And it had e/ b Exod.1.1.b
uenso his fourth-going , till vnto Moses , ^c whiche c Exod.2.2.
releassted the Seede of Abraham , from that Di-
sent-power / ^d and lead them out of the Lande of Exod.12.13.
Egipt. 14.

10. **W**ith Moses God declared, the fourth

Wthorowe-breaking of his true Light,
vpon the Earth. and also manifested therby, whiche
were his ^x Ordinaunces / Lawe / and Rites, wher/ c Exod.19.20.
in his People had alwayes liued / and who were a.b.c.
the right Ministers of the Priestes-office of hys

f. 1. Reg. 3.
 g. 1. Reg. 16.
 h. 3. Reg. 2. b.
 s. b.

Lawe. And hee made euenso : with the same Light
 a cleere Unfolding, who they were that loued God
 and his Lawe or Ordinaunce / and beleueed him.
 and who despised him & his Lawe or Ordinaunce/
 and beleueed not. And it had euenso his fourth-
 going, till unto ¹ Samuel, ² Dauid, and ³ Salo-
 mon : the kingle Seate of the godlie Maiestie : /
 and till unto Gods holie Propheteates, vnder the
 Obedience of the kingle Lawe of the Maiestie of
 God, and of the Ordinaunce of the same Priesthood.

D^{II}. **W**ith the kingle Seate of the godlie Ma-
 iestie : / and with Gods holie Propheteates, vnder
 the Obedience of the kingle Lawe of the godlye
 Maiestie, and of ² the Ordinaunce of the same Priest-
 hood, God declared the fift Thorowe-breaking of
 his true Light, vpon the Earth. And hee made
 knowne and manifest with the same Light, ³ Seate
 of his godlie Maiestie : Also euidentlie expressed,
 who should buylde a Temple or Howse of hys
 Dwelling, ¹ for hym and his Name / and should
 possesse the Seate of his Maiestie, on the Earth :
 and who were incete for to minister the Priestes-of-
 fice / and to witnes-fourth his Woerde / and were
 sent of him to that ende: and who were ² not meete
 for to minister the Priestes-office / and for to wit-
 nes-fourth the Woerde of the Lorde nether-yet
 sent of him. And that had euenso his fourth-go-
 ing, till unto the Destruction of Ierusalem, ¹ of the
 2. Par. 36. c. d Temple of the Lorde / and of the kingle Seate of
 the godlie Maiestie vpon the Earth. and till unto
 the

i. 3. Reg. 5. b.
 6. a. b. c. d.
 8. a. b. c.

k. 3. Reg. 13. 18
 d. e. 22. c.

l. 4. Reg. 25. b.
 2. Par. 36. c. d

Proverbes.

5

the Kinglie Prince Zorobabel in Babilon.

12. **W**ith Zorobabel in Babilon, God in Agg.2.2.

declared the Sixth Thoroewe-breaking
of his true Light, vpon the Earth. And made with
thesame Light a cleere Diversitie, by whom his Vi-
sion of Peace was / wherethrough the Citie of Ieru-
salem and the ² Temple of the Lorde, should be n ¹ Esdr.3.c.4
buylded a-new / and the People of þ Lorde broughte ^{5.2.6.2.b.}
againe ther-unto : and by whom the Vision of
Peace was hidden / and to whom the Darknes or
Blindnes was com / wherethrough the People were
lead-awaye, from the Vision of Peace / from ⁰ the ¹ Esd.8.9.2
Temple of the Lorde / and from their Lande-of-in- ^{10.2.}
heritaunce ; ether Heritage ; of God . as also were
heald-captive ² in Babilon , and liued in a confused ² Par.33.b.
Intanglement : in such-sort / that they ; by that oc-
casione ; were scattered so far-abrode in the forratne
Regions / that they were not all brought againe,
to their Land-of-inheritaunce of God : but many of
them remained dispersed in the straunge Countries /
wheras they could not beholde the holie ¹ Citie Ie- ^q Psal.137.2
rusalem, nor the Temple of the Lorde / nor yet the
Stoole or Seate of the godlie Maiestie nether yet
offer-vpp or bring their Oblation and Gifftes to þ
Lorde, in his Sanctuarie . nor sing their Songes
of Sion. And it had euenso his Fourth-going ill ¹ Math.1.b.
unto ² Iesus Christ, in the Passe-ouer of his Gif- ^{Luk.1.c.2.2.}
fering and ³ Death of the Crosse , to the Entraunce ⁴ Math.27.c.
into his Glorie ⁵ at the Right-hand of God his ^{Luk.23. c.}
Father, in the heauenlie Beinge : from whence hee ⁶ Mark.16.b.
powred-fourth ⁷ his holie Spirit on his Disciples / ^{Luk.24.f.}
^v Act.1.b. ^v Act.2.2.

A

To

x John.15.c.
A&t.1.b.

y Act.10.17.c.

To thende that they : through the same holie Spir
it ; should ¹ be his Witnesses : and euenso publish
to the People of the Lorde, their Releassing / and
the Mercie-seate of the godlie Matestie . and that
thesame was ¹ soz to com vnto them : from the
Right-hand of their God ; vpon the Earth. as also
that God : at thesame time ; wolde iudge the whole
Earth with Righteousnes.

z John.9.c.
A&t.1.b.10.da Act.2.d.3.c.
4.s.c.

b Act.17.d.

c Esa.16.b.

d Math.3.a.
9.b.11.c.
A&t.2.d.3.c.
10.c.13.d.c.
15.c.&c.

E 13. **W**ith thesame Iesus Christ and hys
Witnesses, God declared the Seuenth
Thozowe-breaking of his true Light, vpon the
Earth : and made with thesame Light, a Diversite
or sencible Notice, with whom the vpright ¹ Faith
of Abraham, and the Anointing of the holie Gost,
was : who were the right Children of Abraham :
and who acknowledg'd Iesus Christ, ¹ to be their
Lorde/ King/ and cheef Priest / as also followed-as-
ter Him, vnder the Obedience of the Beleef: And
hee manifested euenso through thesame Beleeuers,
that hee ¹ the God of heauen ¹ wolde : in the appoin-
ted Daye of the Comming of Iesus Christ ; ¹ iudge
the whole Earth with Righteousnes : and reueale
and set-vpp againe the ¹ High-seate of his godlie
Matestie, vpon the Earth.

14. And these Beleeuers in Iesu Christ, and
those that in such-sort confesse or acknowledg Him
according to the Trueth, are the true and holie cas
tholick Church of Iesu Christ, vnto the which all
Heathen and ¹ sinfull Men : to Repentance for
their Sinnes / and to their Justification from thes
same ; are called and bidden, through the Beleef or
Fayth

Proverbes.

Fayth of Iesu Christ.

15. All which verelie from the time-fourth of the Apostles of Christ; came-to-passe, to the Saluacion of the Gentiles / and of all sinfull Men, which beleueed in Jesus Christ, and repented them to the ende that they mought constantlie perseuer; vnder ^e A&.2.d.3.c. the Obedience of the Fayth of Iesu Christ; in the Repentauice for their Sinnes. and so prepare them redie against the Comming of their Lorde Iesu Christ. and that they mought euenso; in the to-comming Daye of the righteous Judgment off ^f Act.10.17.d. God; be preserued vnto Godlines. and becom ^g Co. g Math.3.b. heynes; in the Promises and Testamentes of the ^{25.d.} holie Fathers; with Israel and Iuda. And it had euenso his fourth-going, till vnto the Falling-as- ^{Ephe. 2.b.c.} sieape of the Holypsons of Iesu Christ.

16. After which Falling-asleape of the Holys ^F Sons of Iesu Christ, the false Christians/ together with all Iniquitie and Abhomination of Desolation; euenlike as the holie Prophete ^h Da- ^h Dan.8.9.c. niel, and also Christ and his Witnesses, had soze- Math.24.b. spoken therof; are entred-in besides the Church of Luk.21.c. Christ, vpon the Earth: and haue euenso vpon the Earth, vterlie laid-wast the true Holie of y Church and of the Tabernacle of Iesu Christ. also caused the daylie Oblation in the Holie; which serueth or cometh-to-passe to the Forgiving and Purging of Sinnes; / and the true God-seruice; which extends eth to the Renewing of the Inward-man; to ceasse or leaue-of. and in the Place of the Sanctuarie of God, set-vpp the ⁱ Abhominations of Desolation/ ⁱ Math. 24.b. 2.Tess.2.b.

as also obtained the Victorie ther-withall: where
 through also: among Many; the right Loue to
 God and to their Neighbour, * waxed-colde in e
 very-behaff. And this hath had euenso his fourth-
 going, till that the Lord: out-of his mercifull Loue;
 raysed vp¹ the grattous Woord, according to his
 Promises / and elected HN therto, for to minister
 chesame, vnder the Obedience of his Loue / to the
 Reerecting or Restozing of his true Sanctuarie /
 and of þ true Offeringe and Godseruice in thesame.

17. Through which grattous Woord and HN,
 God reuealed the Apperiring of the Comming of his
 Christ, and the " New Daye of his righteous
 Judgment / as also the flowing-fourth of his hol
 ike Spirit of Loue, to the Awaking² and Rysing-
 vpp of all his holypsons, out-of the Sleape / to their
 Glorius-sordlynnes with Iesus Christ, and to an
 everlasting fast-standing³ Kingdom of the godlike
 Apo.12.21.2. Majestie, vpp þ Earth/according to his Promises.

18. **E**ven-thus hath God declared with HN,
 The Eight Thozowe-breaking of his true
 Light, vpon the Earth/ wherin the Lord: the God
 of Heauen⁴ restored the former Kingdom with his
 Garnishing / together with all that⁵ which God
 hath spoken from the Beginning of the Worlde,
 through the Mouth of his holie Propheates / and
 of the Euangelistes of his Christ: and thesame
 Eight Thozowe-breaking of the true Light of God
 vpon the Earth, is the New Daye/to the Renew-
 ing of the Life / which God hath to-sore appointed,
 to reueale thesame in the last Tyme / for to * iudge

Mat.24.2.

Iere.31.6.

Act.17.4.

Tess.4.6.

Sap.3.2.

Mat.19.4.

Tess.1.2.

Esa.9.1.

Dan.2.2.7.

Apo.12.21.2.

Act.3.2.

Act.17.4.

Proverbes.

7

In the same, the universall Earth with Righteousnes / to the ¹ Condemnation of all the Enemies of God and Christ, together with all the Enemies of the godlie Life / and Blasphemers of his holie Spirit and Seruice of Loue. and to the Erecting of his true Sanctuarie: the ² Seate of his Majestie / ³ Apo.21.2. and the vpright Gouernment of his Holpons, vnder the Obedience of his Loue: vpon the Earth / and also for to declare euenso vpon the Earth: in the same true Light of the New or Eight Daye; the Mysterie of God and Christ, even from the Beginning of the Worlde, til-unto the Ende.

The Seconde Chapiter.

The Man, which God in the Bes Aginning made: on Earth; of the Earth or of the Dust of the Earth, is Naturall / and ¹ Earthlie: and is appeered vpon the Earth, visible and capable of seacleable.

^a Gen.1.2.
^b 1.Cor.15.4.

2. But the Man which God procreated, out of the holie Spirit of his godlie Nature: and out of his everlasting Eternall, is ^b Spirituall/and heas ^c 1.Cor.15.4. venuarie: and is ^d invisible and vncapable: before all ^c Math.11.2. Eyes of the earthlie Men; vpon the Earth: but ^e 1.Cor.2.2. well to be seene and fealt, by all such as are spiritus all and heauenlie, in the heauenlie Beeting.

3. The Man of the Earth, sayleth ^d and ^e Gen. 3.1.2. chaungeth: and his Light bydeth not firme vnsormelic, in one-manner of Cleernes, evers lastinglie.

4. The

4. The Man of Heauen, doth never falle nor
chaunge: and his Light bideth firme of vniforme-
beeing in his Cleernes, everlastinglie.

• Gen.3.1.

5. A Womanlie Vessell oz Bodie, is begotth
A ten-with-childe of one Father and of one
Seede of the same Father, with two-sondrie Men
of God / for to bring-fourth thosesame on þ Earth:
namelie / for to bringfourth the One Man of God,
visible before all Eyes of the Fleash. also heareable
with all Eares of the Fleash: and to bring-fourth
the Other Man of God, ^{ta}inuisible before all Eyes
of the Fleash / and also vnheareable with all Eares
of the Fleash: But yet sufficientlie to be seene with
all Eyes of the Spirit. and to be hearde with all
Eares of the Spirit, in the godlie Trueth and vpright
Righteousnes.

• John.3.2.

1. Cor.15.4.

6. The One Man of God: which is borne
Visible before the Eyes of the Fleash; ap-
peereth and inlargeth him, ouer many, with mas-
ny, and in many People on the Earth: and is also
seen and heard of many People, vpon the Earth.

7. The Other Man of God: which is not
borne visible before the Eyes of the Fleash/ but be-
fore all Eyes of the Spirit; appeereth and inlarges-
eth him ouer fewe, with fewe, and in fewe People,
vpon the Earth: and is likewise seen and heard by
fewe vpon the Earth: Howbeit, hee is seen and
heard abundaunce and in great Glorie, of many,
by many, and in many spirituall People, in the hea-
uenlie Beeing.

8. The Man of God: which is created oz
brought-

3. Brought-fourth visiblie before all Eyes of y^e Fleash;
 e- hath: in much Seruice and Fervent-diligence or
 Labour; the foze-going to the Entrauice of the e^r
 s- everlasting Life. But-yet hee himself inheritet not <sup>Vide Gen. vii.
de Jacob & E.</sup> _{au.}
 ne thesame / nether is hee also any Sonne-of-inheris
 en taunce in thesame everlasting Life.

4. The Second Man: which is inuisible, bes-
 soze all Eyes of the fleshlie Mindedbons; is withs-
 out Labour; made an Heyze in the everlasting Life:
 and remayneth a Sonne-of-inheritaunce eternallie,
 in thesame everlasting Life. And out of thatsame e^r
 everlasting Life, hee manifesteth vpon the Earth, the
 Kingdom of the God of Heauen, full of all pure
 Bewtie: and remaineth eternallie ^{consubstantiated} _{2 John.17.2.}
 or of-vniforme-beeing with the Deitie: as-well v^r
 on Earth as in Heauen; in one-manner of Cleernes.

5. **W**hatsoever is borne of the Fleash / ^{that} **C**
 is altogether Fleash: and remayneth ^{h John.3.2.}
 also Fleash, all his Life-long.

6. **W**hatsoever is borne of the Spirit / ^{that is} _{i John.3.2.}
 altogether Spirit: and bydeth also Spirit vns-
 chaungeable, for euermore.

7. **T**hat which is not of the Earth: but ^{of} _{k John.3.2.d.}
 the Heauen/ thesame bringeth all Bless-
 ing / Life / and Joye, vnto the Earth / and vnto
 them which dwell on the Earth.

8. But they that are of the Earth: and earthlie
 of Beeing and Nature / ^{and} set all their Lust ^{l John.3.2.}
 Joye / and Comfort, on the earthlie Thinges /
 Those contemne the ^m heauenlie Blessing, in his _{i. Cor.2.4.}
 sweete and peaceable Life and eternall Joye.

The

The Thirde Chapter.

A **T**he First Heauen and the First

a Gen. 1. d.

Earth were very goodlie, ^a bewitfull, and sumptuouslie-garnished: howbeit the same

chaunged / and the Cleernes and Garnisshing of the same, bid noe permanent in the Sight of Men: but it ^b vanished-away from their Eyes, so that they behelde not the same any-more.

b 2. Pet. 3. b.

Apo. 21. 2.

c Esa. 65. b.

2. Pet. 3. b.

Apo. 21. 2.

2. The New or Seconde Heauen / ^c and the New Earth, excelled the first or former; in Bewitfullnes and Gorgeous-garnishing; far-away / and the Cleernes and Garnishing of the same, remained standing and immutable; in their exquisite Bewtie and perfect Righteousnes; everlastingle.

3. **T**he God of Heaven, hath garnished the

d Math. 13. c.

Place of his Dwelling and his Christes on Earth, with Righteousnes / and hath sowne the Seede of the good Corne in his fielde. ^d But the envious Man or Gods Aduersarie, hath ther-against, laid-wast or ruined the Place of God and Christ on the Earth; and hath sowne ^e Seede of the Weede; instead of the Seede of the good Corne; in the Lordes fielde.

e Math. 13. d.

4. Now when the Harvest ^f was great: and the Corne together with the Weede, waxen-rype Glor-

f Ier. 23. d. e.

Ezech. 13. b.

abundantie; then had the hungrye Men, no Lust Life to the Corne: ^g but they grew at contention and fained verye-much; one-with-another; about the Weedes and about the Strawes of the fielde: and and wolde needes prepare them out of the Weede, speal

Bread

Proverbes.

Bread for to live-by.

5. **T**her went-fourth a Woordē/ Windē/ or B
Sprit, from God even vnto the Earth /
for to iudge the Earth/ and Them that dwelt vpon
the Earth, according to the ¹ Ballaunce of Equitie. g Esa.23.b.
But at the same tyme, many Men became chaun-
ged vpon the Earth: For many that were wachsen-
olde, lost their Elderdom/ and ² chaunged into Chil- h 4.Esdr.6.c.
dren/as-though they had ben but then newlie borne
or brought-fourth.

6. The Children which were but even-newlie
borne / and altogether ¹ without Understanding, i Esa.29.32. 2
chaunged into Olde-men: and they witnessed; in
all Landing of the Lordē; the Judgment and the
Mercie, vpon the Earth.

7. That which was ¹ full, became emptie / and ² 4.Esdr.6.c.
that which was emptie, became full / or was filled
aboundantlie.

8. The Living became Dead: ¹ and the Dead ¹ Psal.55.b.73.
became Liuingons. b.c.

9. **T**hat which sat in Honour and was coun-
ted for blessed, came to ² Reproch / and ³ Eccli.10.b.
passed into the Condemnation.

10. That which was in Dishonour / and cons-
temned as Infelicious, ² came to great Honour / ³ Eccli. 10.b.
Glorie and Renowme / and went into the eternall
Life.

11. **T**he Eloquent suffred Shipwrack in their C
Tonges/ and became as Domb-men:
and the Dombe, ² became very-prompt or redie to ³ Esa.35. a.b.
speake/ and were eloquent. Sap.10.c.

12. That which seemed, as though it shold alwaies indure: or that it was not to be broken, became al-to-broken: and that same which was broken ^p *Exech. 37.2* *ken* / ² and that men scarce lie beleued that it coulde be made-whole againe or ioyned together, into One / ioyned itself together againe / and became One / and was perfect. And the Wisdom appeared or gaue-fourth herself very sweetlie and louelie, to Fruites / for to beare or bring-fourth the vpright and good fruities, vpon the Earth.

The IIII. Chapiter.

A *He Oldest Mother*; which is altogether pure and immaculate; became-with-chylde, through the Seede of her Espoused-husband / and brought-fourth vpon the Earth, the vpright Stocke and pure Generation or Procreation of the Children of Men: namelie / Lust for to doo the Will of God.

2. Lust for to doo the Will of God, brought-fourth Obedience to Gods Will.

3. Obedience to Gods Will, brought-fourth Beleef and Hope, to obtaine the Righteousnes of God and Christ, among the Children of Men.

4. Beleef and hope, brought-fourth among the Children of Men, Hunger and Thirst after the Righteousnes of God.

5. Hunger and Thirst after the Righteousnes of God, inherited The same Righteousnes abundantlie. and also brought-fourth the same againe abounding

aboundantlie, on the Earth.

6. The abundant Righteousnes of God and Christ, brought-fourth Loue and Mercie.

7. Loue and Mercie, brought-fourth Concorde, Life, and Peace. and woxeth the Unite of Heart, among all those that loue thesame.

8. Concorde/ Life/ and Peace, brought-fourth Gods Strength, Abilitie, and Honour, vpon the Earth.

9. Gods Strength / Abilitie / and Honour, brought-fourth vpon the Earth, Gods eternall Riches, Ioye, and Rest.

10. Gods eternall Riches / Ioye / and Rest, brought-fourth vpon the Earth, An invincible Firmnes and Prouidence.

11. The invincible firmnes and Prouidence, brought-fourth, buylded, and manifested on the Earth, The euerlasting Habitation of the Oldest Mother and her Children, namelie/ the vns moueable Howse of Loue, full of all Equitie and Godlynes.

12. The fulnes of all Equitie and Godlynes of the Howse of Loue, brought-fourth : to a good Garnishing of thesame Howse; vpon the Earth, Discreetnes, Orderlynes, and Louing-fauour, to the Welfare and Saluation of all the Chyldren of Men.

13. The Discreetnes/ Orderlynes/ and Louing-fauour, to the Welfare and Saluation of all the Chyldren of Men, broughtfourth in the Howse of Loue : the euerlasting Habitation of the Oldest

Mother and her Children: A Calling-voynce and seruiceable Ministratiōn, to the Saluation and Welfare of all the Chilđre of Men on ȳ Earth.

14. The Calling-voynce and seruiceable Ministratiōn, to the Saluation and Welfare of all the Children of Men, cryeth; on the Earth; out of the Habitation of the Oldest Mother and her Chilđren; and sayth; Come.

B 15. Come in hether to my Habitation, all yee

a Pro. 1. c.

b Isa. 2. 2.

Mich. 4. 2.

Generations of Israel, and Chilđren of Iuda: for heere in my Habitation, is the holie Siōn, wher-cut now in the last Time, the Lawe of Life proceeedeth. as also the true Ierusalem, wher-out now in the last time, the Woordē of the Lordē floweth-fourth; to the Setting-up and Establishing of you all, in your upright Stock of Abraham.

16. Come in hether to my Habitation, thou

c Psal. 132. b.

whole Christianitie; together with yee all that hope on Messias or Christ, and haue an Inclination to the Obedience of the Requiring of his Doctrine. for heere in my Habitation or Dwelling, the true Messias or Christ, hath his Shape and Safe-making. also the upright Beeing or Efficacie of his Righteousnes; and the Woord of his Life. for that cause ther is heere likewise the Out-flowing of his holie Spirit of Trueth; of Love; and of Mercie. with which Spirit, hee leadeth his People, into all Trueth; Love; & Mercie; and into all Concorde and Peace.

d John. 14. c.
16. b.

17. Out of this my Habitation, becometh also now in the last time; the true Euangelie of the Kings

e Math. 24. b.

Kingdom, published vnto you: and the synceere Apostolitcall Doctrine of Iesu Christ, is also: euen out of Loue; heald-fourth before you / for to renew you all in your Understandinges, to an upright Knowledg of the Trueth of God and Christ. and so pluck you all vnder the Obedience of the Loue, f2. Pet. 1. a. to all your Concord and Peace, in Iesu Christ.

18. For-that-cause com-in hether all now to my **C** Habitation, yee all which are estranged from Christ, g Ephe. 4. b. and from his safe-making Doctrine / and that are plucked and bound: through manholde Discorde; in a straunge Yoake / wherwith yee suppose to haue the Veryptrue [namelic / yee all that walke in manifold Divisions, in straunge Yoakes.] For heere in my Habitation, is the true Beeing/ and the upright Ordinaunce of the godlie Life/vnto the which all Men are created and elected of God.

19. Com-in hether to my Habitation, all yee **Kinges** / ^h **Princes** / and **Magistrates**; together h Pro. 8. a. with all yee **Rulers** of **Countries** and **People**: and be you all renewed in your Estate or Condition, vnder the Obedience of the Loue. For heere in this my Habitation, yee may obtaine the right singlie Scepter/ for to gouerne well and uprightlie/ and to prepare all Peace and Concord, on the Earth. For heere is the upright Seate of the kinglie Maestie / together ⁱ with the upright Lawes/ Ordinaunces/ i Sap. 6. a. and Politike-orders-of-gouernment/ for to upholde therewith all Countries and People, in Peace.

20. Com-in hether to my Habitation, all yee **Wpse**/ **Scripture-learned**/ and **Teachers**/ together

with all yee Philosophers / Poetes / and Maisters of-science : and let all your Understanding / Artes and Cunning becom renewed, vnder the Obedience of the Loue. For heere in my Habitation, is the overflowing* Fountaine of all Wisdom / and the very-right Ground and Style of all good Sciences and deep-grounded Understandinges.

^b Isa.12.2.
Pro.13.b.
Eccli.1.2.

^c Pro.1.2.3. 4.

D 21. Com-in hether to my Habitation, all yee vulgare People / of what Vocation or Trade-of-dealing so-ever yee be / and in what Ordinaunce so-ever yee liue and are instructed. For heere in my Habitation, yee finde the vpright Ordinaunce of all thinges, that are right and resonable. and the¹ vpright Doctrine and Information of all Understandinges : wherin yee together one-with-another, may be taught, nurtered, and kept, peaceable and concordable as also becom instructed & taught aright in al-thinges, how yee ought to liue both before God and Man.

^m Heb.5.a.
Apo.21.a.

ⁿ Apo.21.b.

^o Apo.1.22.a.

22. Com-in hether to my Habitation, all yee Sinners both Men and Women / and all yee Diseased or Infirme-parties / and also all yee heasthen and estrayed People / together with all yee which dwell in Darknes. For heere in my Habitation, is the^m Seate-of-grace and the everlasting Remission of Sinnes / the right Physick, to the Curing or Health of the Diseased and Meake / and also the trueⁿ Light of the Lambe of God / and the permanent Cleernes of þ holie Spirit of Loue / together with the^o Tree of Life & his good Fruites / for that yee should eate therof / and so liue for euer.

23. For that cause so com now in hether to my Habitation, all yee Louers of the Trueth of God and Christ, of what sorte of Ordinaunce and Religion soever yee be: and let your Understanding and your Zeale be renewed, vnder the Obedience of the Loue of Iesu Christ. For heere in my Habitation, is all Trueth of God and Christ, ^p and the Iam.1.6. upright Religion and true Godseruice / and ther-to the fulnes of all spirituall and heauenlie Goods / and the immutable ^q Righteousnes and Holynes / Math.22.4. as also the eternall Life.

24. Thus com now all hether / and separete E

Lyou frō all vnsent Preachers / and from all those which turne-away themselues from þ Crys ting-voynce & seruiceable Ministratiōn of the Howse of Loue / or that resist the same. For they haue not the Woord of the Lorde. They ^r preach Eyes vns Ier.7.c.8.a. to you / and make you Seruantes to their vnfuitfull Doctrines. ^s They blynde your Understanding / and make ^t Snares, in your Heartes: and Esa.3.b. with their goodthinking Reasons or Speaches/ ^u together with their Blasphemie which they bring- in to the burdening of your Consciences, they take your Understandinges captive vnder the erring Spirites ^v that raigne in the Ayre / and euenso shut ^w to the Kingdom of the God of Heauens before you: and ^x they themselues also com not therin. Math.23.b.

25. But whoso com vnto mee, in my Habitation / those assenble them with ^y Abraham, Isaac, Math.8.b. and Iacob: among all Gods Prophates / and Holypsons of Iesu Christ, and among all the Right

teous and Faithfull which are risen upp; into the Kingdom of the God of heauens / and inherit all
 2 Apo. 21.22.c the ³ Riches and Ornamentes of his pure Bewtie
 and vpright Righteousnes.

26. With all which Holypsons of God & Christ
 and with all entred Beleeuers of the holie Spirit of
 the Loue of Iesu Christ, the Oldest Mother doth
 greatlie reioyce her: and shutteth with-out her Ha-
 bitation, all ¹ Infidels and Enemies vnto the Loue
 and her Service: with-out which Habitation of the
 Oldest Mother and all Holypsons of God & Christ,
 ther is not els-what to be inherited ether obtained,
 b Math. 8.b.
 25.d. but all ^b Variaunce/ false-witnessing/ Miseric/ and
 Calamitie/ together with the eternall Damnation.

F 27. **W**herfoze/ O all yee People (when yee
 heare this my Voyce / and are called
 and bidden to com and enter in hether to this my
 Habitation) so make-speede to enter betimes into
 my Dwelling/ and to humble you before my Loue/
 ereuer that yee be caught and bewrapped, with any
 Infidelitie or Mistrust/ also becom much-worisse or
 obstinate, throughe any malitious Imaginations
 or Surmisinges/ and so be ouerwhelmed and vte-
 terlie swallowed upp by the Blyndnes of the Apo-
 stated from the Trueth / and by the Destruction of
 the Ungodlie. and ereuer the Dooze be locked-to /

e Math. 23.b. lest that yee lyke to the false Heartes ^c of the Scrip-
 Luk. 13. ture-learned / and the foolish ^d Virgins; remayne
 d Math. 25.a. ther-without.

28. Thus be you now betimes counsaile to the
 best: and seeke no Life nor Understanding in anye
 other

other Habitation, then in the Habitation of God or
Howse of the Loue / wherin also the Wisdome : the
Oldest Mother of all living Soules : hath com-
prised her Habitation. For whosoever seeketh anye
godlie Life or holie Understanding, with-out the
same Habitation / hee shall finde nether Life nor
Understanding / nor-yet likewise anye Trueth or
Righteousnes. Therfore let everyone take this es-
sentiallye to heart.

The V. Chapiter.

Ther are many People found/which A
out of their owne Spirit or Imagination
of the Knowledg, are very diligent, for to
recreate them in the growing Hearbes /
and to eate the good Fruites. and yet in all their
Diligence, they obserue not any difference of time.
Therfore must the Wisdome demaund-question of
the Wyse/ and saye :

2. **W**herfore do the People (I pray you)
runne-abrode so diligentlie in the field,
in the Winter-time / for to see the Hearbes and
flowers growe/ and to delight themselves in their
Springing or Growing-vpp ?
3. Who findeth in the barren-time of Winter,
the sweet-smelling flowers / and the fruitulnes ^{a Cant. 2.2.} of the Hearbes in the fielde ?
4. Who tasteth the good Tast of the Fruites of
the Trees / whyls^t that the Spring-time doth yeat
last/ and that the Trees do but begin to blossom ?

B

s. Who

5. Who can beholde at Midnicht & in þe Darke
nes; the Light of the Sunne:

6. Who soweth his Wheate-graine vpon the
Stonie-slyntes / or vpon any Rocke / meaning to
reape good Wheate therof, for his foode:

B 7. Who cometh to the Ende of his Journye /
everuer that hee haue gon-thorowe the first-pars
therof: Or who is hee that perfeteth or maketh the
Ende of any Worke / before that the Beginning
therof be first wrought:

8. Who cometh into the Sanctuarie of God,
everuer ^b hee be circumcised / and with whom is the
^b Isa.52.8. ^b Ezech. 44.2. ^b Ioch.3.6. spirituall and heauenlie Most-holie erected / everuer
^c Heb. 9.b.c. hee haue ^c perfourmed hys Sinne-offering and
Death-offering in the Holie, vnder the Obedience
of the Loue of Iesu Christ:

9. For / to take-in-hand to finish any-thing, bes
soze the right tyme of the Beginning of the same, is
vnyprofitable Labour: and bringeth-in much vayne
or vnyprofitable Trauell.

10. Consider: That whiche is for to com /
that same cometh at his conuenient tyme.

^d Isa.40.57. And when the Waye ^d is made euuen / and the
^b 62.b. ^a Math.3.2. ^c Iohn.1.1. Strete playne / then may-men best-of-all and safes
liest walke theron.

11. **H**e is a valiant Champion, whiche hath
hit easelie in his Power, vterlie to destroy
his Enemies / and yet-notwithstanding suffereth
all Wrong at their handes / and can euenso tarwe
his tyme. For such-aone perceaueth in Vnderstan
ding, in what-soe that hee / with small paine; can
bring

Bringing his Enemies in subiection vnder hym/ and
sucke or procure their frindship vnto hym.

he 12. From the tyme of Samuel fourth, the C
to Kingdom of the God of Heauens obtay-
ned his Thoroewe-breaking vpon the Earth/ till Math.11. b.
vnto Iohn the Baptist or Washer with the Water Luk.16. b.
of Repentance.

he 13. From the tyme of Iohn the Baptist fourth,
the Kingdom of the God of Heauens, was pub- Math.3. a.
lished to be harb-at-hand/ till vnto Iesus Christ. Mark.1. a.
Luk.3. a.

14. With Iesus Christ became the Kingdom of
the God of Heauens to be manifested, in his pure Math.12. a.
Bewtie and Cleernes, vpon the Earth. But the Luk.11. b.
Earth could not yeate awaye with thesame. For John.1. b.
that-cause, it must take his Dominion or Raigne i Luk.24. c.
with Iesus Christ; at the Right-hand of God, in Act.1. b.
the heauenlic Beeing/ till that the Loue and Mer-
cie, obtained their Thoroewe-breaking vpon the
Earth/ and that the Kingdom of the God of Heas k Apo.21. a.
uens, shewed-fourth it selfe; in the true Loue; vpon
the Earth/ and euenso became glorioius on y Earth.

15. In the true Loue, the Kingdom of Heauen D
bydeth stedfast; vpon the Earth; euerlastinglie, in
perfection: and ther cometh with thesame; in y true
Loue; the eternall Life, to the elected Holypsons of
God, vpon the Earth. but to the peruerse Woalde, 1 Ezech.7.
her Ending. and to the Ungodlie / together with Math. 24. b.
all such as contemne the Loue / and blasphemarie her m Apo. 20. b.
holie Spirit, the eternall Condemnation: and they n Math. 15. c.
shall be cast into the "Bottomlesse-pit/ and into the 25. d.
fyze" of Hell. 2. Pet.3. b.
Apo.21. c.

16. Whos

16. Whosoever then doth let-passe the Tyme of and
Grace ; wherin men may obtaine þ Life of Peace ; / Con-
sidering-fourth of Grace ; whyls that it is yeaþ pres-
ent ; Hie ^þ neglecteth much Good / and forsaþeth the
purchasing of great Riches : and falleth euenso at
the last , into manisfolde Misertes / and into great
Paine or ^þ Smart of the Heart. But whoso letts
eth himself be insourmed and counsaileþ to the best ,
by the Wiſdom / hee may well be comforþed.

17. Ther are Many to be found which vters
lie contemne þ needfullest Riches ; wher-
through they mought attaine to the ^þ good Dayes ;
and applye them verye-diligentlie to compasse the
Slyme of the Earth / wherthrough they pluck vpon
their owne Neckes , great Pouertie and extreme
Misericie.

18. And albeit that they liue in all Pouertie and
Misericie / yet are they notwithstanding ; in that
their Misericie ; of good-cheere and light-hearted /
and becom therto very ^þ subtil and craftie , in all
manner of Wickednes and Falshod.

19. A Man may also finde many People , which
disprise no Riches of God / and which also wolde
gladlie enter into the Kingdom of God and Houſe
of Loue / and wyan or procure other-moe therby-
to : But ther are fewe that prepare themſelues
þrightlie therwato . and yet many fewer , that do
before all ; indeuour them obedientlie , for to becom
fruitfull in th: holie Woorde of Loue / and then es-
uenso , to wyan or allure Other-moe to the Loue /
and

• 2. Cor. 6. a.

p Esa. 49. b.
a. Cor. 6. a.q Sap. 5. a.
Math. 8. b.
as. d.

e 1. Pet. 3. b.

s Ier. 4. d.

e Iohn. 15. e.

of hind so to increase the Kingdom of the Loue, in all
Concorde and Peace.

20. **A** selfwyse-bodye / or a good-thinking
foolish Man : whether that hee haue
much Knowledg or little ; * is a pooze ignorant Esa.5.2.
Creature / that is * without God in this World ; 1. Cor.1.3.6.
and whosoever will not be counsailed by the Wiss-Apo.3.6.
dom, through her Service of Loue / hee cometh to-Ephe.2.2.
nothing, in his Goodthinking.

21. When any-man reprooueth a self-wyse or F
goodthinking Man, of his Foolishnes / and wolde
euerso teach and infourme him aright / as also stirre
him forward into the right Waye of Life / then
sympeth * and lyteth hee / also frowneth & murmureth Pro.9.6.
eth / and spiwendeth-fourth against his Maister or
Teacher, all Poyson / Bitternes / and false Testi-
monies : but whoso prouyseth him in his follie / him
doth hee commend for a Wyse-man.

22. I haue seene with myne Eyes / that ther
was a wise Man pressed-downe ; in the most-con-
temnedst Place / and that hee also laye : * to a foote-1. Cor.4.6.
wyse & Treading-steppe ; vnder everymans feete :
and very fewe receaued his Testimonies / and tooke
his Contempt to heart. But I sawe him stand-vpp
with the Righteous / and that hee appeared in the
Glorie of the Lorde : and became therin so mighty,
that all Presumptuous-pride was constrained to
submit it self vnder him.

The V I. Chapiter.

The

A **G** he Worlde with her Childe[n] and
Wyse, haue among them Three deceau-
able Thinges / vnto the which they cleare-
ly stande-addicted exceedinglie : and yet
notwithstanding, they fall ther-through ofte[n],
times, into great Miserie and Heauynes-of-minde,
and are greuouslie seduced therby :

2. The One is/ that they beleue vnnatural
Thinges / or som Natural-thing to com-to-passe,
without þ right Course or Ordinaunce of Nature
or which is not in the power of the Elementes or
the Nature for to doo. And those manisfolde vayne
Faythes , cause such Mariaunce & Division among
the People / and do breede also with Many, a false
Opinion and great Errour.

3. An Other is / that they indenour them to ob-
taine/ and hunt or labour after somthing, which
semeth-goed to themselves/ and that also is not in
their Goodthinking or Opinion; * to be attayned-
vnto of them. And that semeth breedeth among the
People, manisfolde Heauyness-of-minde and Dis-
patre. as alse manisfolde Entraunces of Errours.

4. The Thirde is / that they afflict themselves with sovreine aboue-measure / soz that they are not able to get those Thinges, which they : out of their Goodthinking ; hunt-after or labour-:or / but must misse ex ge-without thesame. This is assuredlie, a deceitfull Thing / that Men : soz those wayne Thinges cause ; bzing themselves into great Heas uynes-of-minde and into much Miseric. And that same wezeth at the last : through ^b Infidellie and

and Doubtfulnes; a greeuous State-of-confusion/and
ue, on Estraying of MIndes, among many People.

6. **T**her were wicked Men / which bruted oz
desamed the good and singlemyned Men/as like
wise the godded oz illuminated Elders in the Ser-
vice of Loue, with al-mancr of Wickednes: and ^{c Math.3.2.}
made vnto themselves ther-withall, a Pretence oz ^{1. Pet.2.c.3. b}
Schewe of Justice. Thatsame is surelie a great and
haynous Falshod vpon the Earth.

6. **I** have also scene that wicked Men made-vp
themselves; with false Matters; against þ Righ- ^{d Sap.2.b.c.}
teous and their iust Matters or Causes: and have
euenso; with false Matters; pleaded their cause in
the Lawe, against the Righreous and their iust
Matters: and ^e oppressed euenso iniuriouslie; with ^e Isa.1.c.
subtil Prudentie, in þ Lawe; the righteous Men/
and their iust Matters. And I sawe that the
Judges themselves did not perceoue so-much / nes-
ther-yet tooke they the Matters to heart. And
thatsame is among the Children of Men, a detest-
able Abomination.

7. **T**her are likewise to be found vpon the Earth,
many Wrooters/ which haue þ nature of Swyne/
and do alwayes: resembling the Swyne; go-on-
sourish with their vnwasted Erwtes, wrooting
oz moyning ouer the Earth/and couet very gladlie,
every-wheare: whersoever they can finde oz sent as
ny Dirt oz Filthynes; to wallowe in the Dirt and
Filthynes: yea and generallie, they also desire to
continew them very-gladlie in thesame Nature.

fol

^{10.}
1. Pro. 26. b.
2. Pet. 2. b.

For although they shold be washed or that one
desirde to wash them / yet regarde they not ; for al-
that ; the Fairnes / but ¹ wallowe euen alike-well as
gaine in the Dirt and Filthines. For their Lust
standeth not to any other thing.

^{11.}
g Pro. 23. 2.
ad loc.
C 8. Ther are also found vpon the Earth , high-
flyers / which ; resembling the Eagle ; will ² flic-vpp
euen to the Skye : and so ; through their high fly-
ing ; they gather many deadlie Windes : and bring
euenso ; with their Winges ; the sam ; neysem and
deadlie Windes , on the Earth / wherout manye
Men are brought to death / and so dye therof in
their Saines / and perish with the Ungodlie of the
wicked Worlde. And yet those flyers perceave it
not : nether do they lkewise vnderstand what is
most requisite or needfull for the Children of Men
vpon the Earth ; for to live-by.

9. I haue seene moxouer , that the Feathers of
many of those high-flyers , grew-about cleene-con-
trary ; as from their Toyle vppward towardes their
Head ; / and that they so that cause-sake , could not
; with their Winges ; lave or make anye-more
Winde , wherwith to flic on-high : but whinered or
fluttered heere-^t-theare nigh vnto the Ground / and
were ; in their Flying and Gathering of Winde ; al-
together without might : and remained euenso crea-
ping and flapping with their Winges , vpon the
Earth. Wherthrough many lost their Great-repu-
^{12.}
h Ier. 48. d. e. tation , on the Earth / ² and could not preindice or
Soph. 3. b. indamage the Men anymore , with their deadlie
Windes.

^{13.}
10. Ther

10. Ther is a ¹ vehement and blustering Winde i Dan.3.8.
 fallen-downe from Heauen, euен vnto the Earth /
 wherethrough all such as dwell vpon the Earth, are
 greatlie ¹ striken with feare. Yea the Lyons in the k Ier.50.51. b.
 Wildernes are ouer-taken therethrough with exceeding
 great feare: so that by that occasion, all their
 Might and Stout-courage faileth them / and they
 haue not any-more Lust, ¹ to deuour any living l Ezech.22.8.
 Beastes: but they ² feede much-rather with the m Esa.11.65. d
 Oxen/ and eate Straw.

11. **T**he Wisdom and the Loue: which haue D
 the smalleſt Estimation and are leſt-of-all
 regarded on the Earth; practiſed their Syll, vpon
 the Earth / and prepared againſt the laſt Tyme
 : wherin all Desiruſion and Falſhod maketh-vpp
 iſelf; an vncorruptible Arke vpon the Earth / to an
 euerlaſting Preseruation of ſ Generation of Mans
 kinde [namelie / for the Remnant, the Righteouſ
 ons] in the Perrishing of the laſt wicked Worlde /
 which is ² full of Iniquitie / and ſhall be ¹ conſumed n i. John .5.c.
 with fyre. o 2. Pet.3.b.

12. Which vncorruptible Arke, is not made of
 Wood / nor-yet laide-ouer with Pitch, for that it
 mought therby ſleete or ſwymme on the Waters /
 like-as was the Arke : in the time of Noe; ² when p Gen.6.c.
 the former wicked Worlde perrished: but it is made
 and prepared of the moſt-hyne ¹ Golde/ for to aſſ q Apo.21.b.
 ſemblie and keepe-fafe there-in, all Soules of pure
 Heartes / and to reſcue them to a Remnant vpp
 on the Earth, in the Perrishing of Going-vnder
 of the laſt wicked Worlde/ ² which ſhall be conſumed r 2. Pet.3.b.

or burnt with the fyre.

E 13. Soȝ that cause now (namelie) to the Preseruacion of all upright heartes, in the Perrishing of the peruerse Worlde) hath the Wisdom and the Loue, very cunninglie made or prepared thisame Arke, of the most-syne Golde/ To thend that the same and all Such as enter or are compreñended therin, may: without damage; remaine-ouer from the Burning of the fyres Vehementie, wherthoȝ rough the last wicked Worlde shall perrish.

14. **T**he Noȝt Windes arose with a great boysterous Tempest / and fell with great force into the Sea / and vpon the Earth: in such-foȝt/ that the Sea was: aboue measure; exceedinglie troubled, with thesame Windes: Yea so troubled and chased, that the Waues of the Sea arose and beate so mightelie against each-other/that all the Ship-maisters on the Sea, flead; with their Shippes; to the Lande / soȝ to sucker or preserue their Lyues on the Earth.

15. Howbeit, with thesame Noȝt Windes and great boysterous Tempest/ther became Seuen hellich Dragons; with great Night and Dominion; seizing or whiuering every-wheare ouer the Earth/ and spesfourth ouer all Landes, much terrible fyre/ with many cruell fyre-flames / to the Destroying of the Men which dwelt vpon Earth.

F 16. This terrible fyre with his cruell fyre-flames, made such a dredfull Burning / and a terrible Cracking of burning. and all Men / Foules/ and Beastes, made so great a Shixtch and horrible Crye/

Crye/ that many Ship-maisters on the Sea, were
so exceedinglie astonyed and striken with feare / that
they durst not appzoch to any Countrie of the whole
Worlde: but chose much-rather to suffer Ships
wrack in the Sea / and so to perrish / then to turne-
them to that great Calamittie and Miserie of the
Earth / and so to be swallowed-up through the ter-
rible fyre of the hellish Dragons.

17. This is : doubtles; the extreameſt ^{Woe v} Apo. 2.9. b.
in the Sea and vpon the Earth; of all the Woes
that shall fall ouer the Ungodlie/ in the dredfull ^x Eſa. 13. a.
great ^z Daye of the Lorde and of his righteous ^{Ioel. 2. a. b.}
Judgment. ^{Soph. 1. b.} ^{Mal. 4. a.} ^{Apo. 6. b.}

The V I I. Chapiter.

I S R A E L and I U D A were in tymes- A
past so bewtifull Virgins/ that the great King
the Lordest of all ^b tooke them vnto him in Wed-
locke/ to his beloued Wiues: and set euenso all his
Lone ^a and Heartes-lust on Them.

2. Hee adourned them with all cosſile Jewels ^q Psal. 67. 114.
Bracelets wrought ^b of al-maner of Golde-worke/ a. 135. a.
and with the most-cosſile Pearles and pretiouſt Eſa. 19. 66. a.
Stones: and made them euenso very gozgeous Iere. 2. a.
and glorioſus, aboue ^c all the Women and Vir- b Ezech. 16.
gins of the Heathen. c Oze. 14. c.

3. Hee begat also by them many faire Children:
They brought-fourth likewise vnto him exceeding
faire Daughters/ which Hee much-esteemed and set
great-store by: so that Hee also promised to geue

vnto them in Marriage, his onlie Sonne/which saide
vpon his Seate with Him/ and raigned with Him
in his Kingdom / and which also was his Heyre in so
all his Riches/ If they behaued themselues hon-
nestlie / and turned not themselues to any-manner of
Whordom.

4. And according heervnto, so were the Daugh-
ters of Israel and Iuda ; in these Promises ; nour-
ished and brought vp in all Honestie and Purenes-
of-lise. and were likewise daylie, very carnestlie war-
ned, to beware ^a of all Fornication / as also insou-
red with Wisdom, that they should ; in any-case ;
keep-well ^b their pure maydenlie Bodies, from all
Pollution of the Whordom / till that they were
meet to be maryed / and that their promised Brydes
groome ioyned himself vnto them.

B 5. But when-as they now were thus brought-
vp in all Honestie and good Discipline / and became
marriageable. and were wooed and called vpon by
their promised Brydegroome (for whom they were
so brought vp) for to be maried / then were they
much to proude or statelie and to ^c stis-necked in the
reputation of their Honestie / for to submit them to
their promised Brydegroome / and to geue them-
selues vnto him in Marriage : and ^d refused euenso
for to com to their promised Brydegroome. They
wolde not moreover ; when-as hee shewed himself
vnto them in all Humilitie ; knowe nor receaue him
for their promised Brydegroome : for hee came
vnto them ^e al-to-lowlie and to-meekminded : and
they haue euenso : for his Humilitie and Meekm-
dednes

^a Exod. 20.
Deut. 7.1. &
in omnibus
Prophetis.

^b Levit. 19.

^c Isa. 3. b.
Ezech. 16.

^d Pro. 1. c.
John. 1. b.

^e Zach. 9. b.
Math. 21.

saidebnes cause ;¹ dispised Him / and determined with i Esa.1.a.
in hemselues to tarie for som Other : and haue euen
in so remayned for a long time , without any Brydes
oʒ groome.

of 6. Now when that thissame Sonne of the
great and mighty King , was thus res-
fused of his beloued frindes (Yea : which yet was
more ;² they hated Him / and draue him awaie k John.15.b.
from among them) / So turned Hee him then : or
cast his fauour ; to the³ Heathen / which liued in all l Math.21.d.
Dishonest-sort and in Whordom / and whose Bos-
dies also ; euen from the Head to the Feete ; were
altogether polluted / and full of vncleane Spottes.

7. Euenso verelie , was this most-noble and res- C
nowmed Sonne of the most-puissant King , in so-
sed to forfiske those his deerlie-beloued elected frindes :
the bewtifull and modest Daughters of Israel
and Iuda : and Hee wooed the polluted Daugh-
ters of the Heathen / to see if peraduenture they
wolde receaue Him into their Loue : To the which
louelie Proffer of His , the polluted Daughters of
the Heathen⁴ gladlie consented : and they began m Act.13.f.
euenso , to turne their Loue : with submitted Hus-
militie & great Thankes-geuing ; towardes Him.

8. And euenso , in this Good-willingnes of
theirs / this most-noble Sonne of y puissant King
turned his Loue to the⁵ Daughters of the Hea- n Esa.55.a.
then / and chose to take them unto him in Matrim- Oze.1.c.
onie. And thatsame caused Hee to be published
& through his Messengers ; unto them , to a ioyfull
Message : and also to be signified unto them / that
Zach.2.b.
Act.13.f.
Rom.9.c.d.

Hee wolde purifie them and make them bewtisfull gre
 Virgins : also throughlie purge or wash-awaye 10.
 o Ezech.36.c ; with his pure * and healthsom Water ; all the
 John.7.d. filthines and Spottes of their Bodie and so take
 Apo.21. 22.b p 1. Cor. 11.a. them : to a pure immaculate Bryde ; vnto him in
 Eph.5.c. Marriage : Conditionallie , that they shold : for
 their part ; goodwillinglie turne them away , from
 q Rom.11.b.c all their Whordom * also haue a stedfast Belief * or
 Confidence : to the Purging of their Whordom ;
 on Him and to Him * and therto shew-fourth an
 vpright Testimoni of Repentaunce , that they left-
 of their Whordom . and euenso (like-as an vpright
 e 3. Cor.11.a. Espoused-wife * ought to deale toward her right
 Husband) altogether cleane or holde-them vnto
 Him alone / So wold Hee then likewise : in all faith-
 full Loue ; keepe him vnto Them .

D 9. At which Message , the Daughters of the
 e Act.13.c. heathen * were exceeding ioyfull / and gaue great
 Rom.15.b. Laude and Thankes : with all Humilitie ; to the
 v Act.13.e. great King : the Father of the same Sonne : for the
 Rom.11.b.c. great Grace and mercifull Loue which happened
 Col.1.a.b. and was extended towardes them : And they re-
 ceaued euenso the same : with intre Good-willings-
 nes and plaine Intent ; to heart / * with purpose to
 doo euenso : and applyed them : with all Diligence ;
 to accomplish all that which was told them by their
 x Act.13.c.17. Brydegroome / and * heald-fourth by his Minis-
 22. &c. sters , before them : in such-sort / that this Sonne of
 the great and mightie King , had : in all their Dilig-
 gence and Ferventnes to accomplish his Will ; a
 good-pleasure in them / and grewe-affected with
 great

ill great Lust and Loue towardes them.

10. Hee heald himself also with his Loue, whols
he le to them / for that they mought be thoroughlie- ^{y Oze. i.e.}
purged. Hee decked them with all kinde of costlie At- ^{Rom. 9.c.2.}
tire of golden Jewels / and with al-maner of fyne
Golde-worke and pretious Stones / as also with
the most-fyne Pearles: so that they in Bewtie and
Gorgeous-decking / and in all costlie Riches and
triumphant Glorie; excelled and passed far-away, ^{z Rom. ii. b. c.}
the Daughters of Israel and Iuda.

11. Now when these goodlie-decked and bewtis E
full Daughters of the Heathen, were thus; in all
Loue and Faithfulnes; maried to this most-noble
Sonne of y most-puissant King. and that they be-
came euenso; like as an vpright Espowised-wife with
her Husband; of vntiforme-beeing with him / So
brought they fourth then vnto him, manye fatre
Virgins and chast Daughters/ and they brought
them vp for him in all Good-discipline and Honest-
tie: and it was in like-maner promised vnto them
all; in their honest or verteous Bringing vp; that
they should also haue the same noble & rich Sonne
of y most-mightie King, to their Lord ^{a 2. Cor. ii. 2.} or Husband.

12. Howbeit, many of y after-borne Daugh-
ters of the Heathen, did not vprightlie
take-heede vnto the right Coniunction with that
noble Sonne / for to keepe themselves constantlie
; with faithfull Loue; vnto Thesame, ^{b 2. Cor. ii. 1.} their prom-
ised Brydegroome.

13. They sayled not at-all, to chalenge vnto
them the Name and the Honour, that they stooode

loyned-in-matrimonie with the noble Sonne / and therwith
walked in his Doctrine or Discipline: but þ Deedes King
; to thaproouing of their singleminded Obedience The
and Faithfulnes; grew ; in processe-of-time; verye- that
much ' diminished.

e Gal.3.a.
Col.2.b.c.
Tr.1.c.

14. And when-as they now heard of the fers righ-
uent-loue and Heartie-lust, which the most-noble wife
Sonne of the most-mightie King, bare towardes
their Mothers. and that Hee : for their Loues
sake; had forsaken his deerest Lovers : the Daugh-
ters of Israel and Iuda: / ^d So waxed they then so-
much the statelier and arroganter / bragging verye-
much of the Grace or Fauour which was shewed
vnto them: so that they became therthrough verye
hawtie-minded / to a moxe Extolling of themselues
in their Disobedience and Presumption: and dispis-
sed euenso the sorrowfull and cast-downe or desolate
Daughters of Israel & Iuda: and vþbrayded them
; with Reprochful-woordes; of the Indignation
and Desolation, into the which they were fallen.

e Oze.4.a.b.
s.a.

f 2. Cor.11.b.

g Gal.1.2.3.4.
s.a.

F 15. Moreouer / in this their Presumption and
Pride, these Daughters of the Heathen beganne to
forget and to neglect, to * keepe themselues pure or
chast from all Fornication / and to remaine ^f faith-
full to their Lorde, to whom they had promised all
Fidelitie: and turned them euenso to straunge Men:
and receaued into their Howses, the * Enemies of
their promised Brydegroome: and committing ad-
ulterie with thosesame, they brake þ band of Wed-
lock, which they had vowed vnto him: and reioyces-
ing them in their Whordom, they bragged full ne-

vers

iduerthcresse of their Lord : the Sonne of the great
de King : that Hee was their Husbande / and that
They, were his elected Wife. And euenso : vnder
that Couering of Bosting, of the Name of that
noble and renowmed Husband, that Hee was their
right Husband. and They, his right Espoused-
e wife; they committed incessantlie fornication ; moze-
and-moze ; ^h with al-maner of straunge Men : and ⁱ 2. Cor. 6.b.
did not once think, ⁱ to turne them cleene-awape ^j 1. Cor. 6.b.c.
therfrom/or to shew-fourth vpright fruites of Re- ^k 2. Cor. 6.b.
pentance for thesame : but became euenso : in their
Whordom ; the lenger the moze, polluted & defiled.

16. Now when that these desolate Daugh-
ters of Israel and Iuda, perceaued the
vncoublie and shamefull fornication of ^l Daugh-
ters of the Heathen / and how that they greatlie
polluted themselves with all Straungers / So
could they not then in any-wise be perswaded, that
the Marped-husbande of the Daughters of the
Heathen ; of whom they so bosted ; was the right
Sonne of the great and mightie King / which was
promised in Matrymonie vnto them : but haue
therfore somuch-the-moze ; in their Ignoraunce ;
dispised ^k that noble Sonne of the great-mightie ^k Esa.53.a.
King / and iudged Him to be false. and that Hee
was a ^l Louer of Whordom and of all Uncleane-
nes. and could not by any meanes beleue, that Hee
was the right Lord or Husband of the Daughters
of Israel and Iuda. And the Daughters of Israel
and Iuda ^m remained euenso : in this Unbeleef ; as ^m Rom.ii.
Dzphantes, ⁿ without Father / as desolate Wif ⁿ Lam.5.a.

C s dowes,

Cap. 7. Proverbes.

• Lam. 1.3.2. **dowes**, without any Husband / and as contracted, 9.
Marriageable-daughters, without a Brydegrome. 10.

G 17. And in all this Leaunting-destitute and Heastere
wynes, they hanged or cast downe their Heads / also tha
^p Vide Esa: sighed ² and prayed. But so-long as they sawe not fr
Ier: & alios rightlie into their Offences / nor yet acknowledged not
Prophetas. wherfore they were forsaken / so were they not pitye
ed nor yet harkened vnto, of their Lorde and King. the
but every-wheare dispised / brought-in-distresse / and
afflicted-with-greef, among all People. 10.

18. **B**ut when as now these vnfaythfull
Daughters of the Heathen, had thus
a long-whyle ; lined and walked in all maner of
Whordom and Uncleannes. as also estrangned
themselves so vterlie from the honest Matrimonie
and faihfull Loue of their Husband. and yet heald
them still neuerthelesse by their high Bosting, that
They were the right Espowised-wife / So became
they at the last : in their Whordom and Uncleane
nes; diuided into many Partes / and fell euenso to
^q Math. 24. b. sharpe ³ contention one against an-other, about the
right Husband (namelie, who should haue him to
be their Lorde or Husbande / and which Sort or
Sect was his right Espowised-wife) : and euenso
(like as all Whoores and Adulterous-women vse
to doo) they vprayded each-other with their Ad
ulterie / and discouered among themselues one-an
others Shame and Vnchastitie: Though yet-not
withstanding each Sort manifested platine-enough
their Owne, with the Expressse-inuring of their
adulterous Deedes / & vncircumcised false heartes.

19. And

9. And although now that neither of these blis-
nebed Sectes or Partes of the adulterous Daugh-
ters, was purged from their Whordom and Un-
lso chastitie/ neither yet had shewed-fourth any vpright
fruities of Repentaunce / Yet boasted and bragged
notwithstanding each Sect in-seuerall, that they in
p^r their Whordom; were the right Espoused-wife of
the Husband: and that All y^o other, were Strauns-
gers therfrom.

10. **T**hisame continued and had ; in such- **H**
sozt; his fourth-going with y^o Daugh-
ters of y^o Heathen/till that the Time was fulfilled, ^{t Rom.11.6.}
that out of the Loue of God the Father/ and out of
the Service of thesame Loue ; the Cleernes of the
vpright Matrimonie of the promised Sonne of the
great-mightie King / and the vpright Fourme of
his right Espoused-wife, was witnessed, declared,
and euidentlie signified ; through HN, Gods elect^t
ed Minister ; on the Earth. and that the Lorde
vnder the Obedience of his Loue ; became merci^{s 2. Mach. a.}
full againe vnto his People : and euenso ; with his
Loue and ^twith the Loue of his deere Sonne; ^{t Ier.31.2. b.}
led and invited the Generations of ^x Israel and Iu- ^{v Oze.2.3.}
da, together with ^x all People and Heathen ; which ^x Vide in om.
confessed their Faultes and Whordom / and had a ^{nibus Pro.}
Lust to the right Matrimonie ; vnto the right ^{y Esa.17.18.19.}
Mariage : and euenso they all ; which beleueed his ^{53.56.} Iere.3. b.
Woord of Grace; became renewed in their Unde^t
standing / and were brought to-right againe, in the
Obedience of y^o Requiring of his Service of Loue /
as also established in the Faithfulnes of his Loue.

The

The VIII. Chapiter.

A **S**o ho is-ther, that shall iudge the
Wisdom / or yet be able to interprete her
mysticall Prouerbes / seeing that Shee/
nether-yet her Prouerbes are knownen
nor indged of any-man / but of the Children which
are borne out of þis Wisdom: For those knowe her/
and can interprete her parabolous Sentences.

2. Therfore doth the Wisdom speake-fourth her

b Pro.1.2.3.4. **P**rouerbes, to her **c** Children. and the Loue vters
&c.

Math.13. b.c

Luk.8.2.

c Math.10. c. **s**ecreat/ and then tell it fourth againe openlie.

Luk.12.2.

3. **T**he God of heauen: as the Father him
self; is com-downe: and hee bringeth in

d John. 14. c. **t**he Seruice of his Loue; **h**imself, with his Christ
2. Cor. 6. b. and holie-gost / and with all that which with him
Apo. 21. a. is Gods, vnto his obedient Man HN. And gods
ing thesame with hym, hee hath manned hym
with thesame: and his Will is, that now in the last
e Ier. 31. a. tyme: through his Seruice of Loue; all **e** People or
John. 12. d. Generations of Men, which are goodwilling to
his Righteousnes, should assemble them vnto him
and his godded Man: and euenso likewise with
them, all that which is manlie/ To thend that they
all should becom of-one-beeing with him and his
godded Man: and so be all named Gods/ **f** and

f Psal. 82. 2.

Iohn. 10. d.

g Oze. 2. c.

Children of the Mosthighest. For euenso, in the
same **g** Contayned-coming and Conformatie-of-beeing
ing [namelie / God, with all what is Gods/ and

the

the Man, with all what is manlie] it all what is not Gods nor Manlie, becometh through God and the Man, vitterlie condemned.

4. Beholde / That is now in thissame Daye,
Gods ¹ Judgment / and the Judgment of the ^h Math. 25.6.
conioyned Man vnto his God, according to the ^{A&t.17.d.}
Righteousnes. And the Publishing of thissame
Judgment vpon the Earth, is a ioyfull Message
and good Tydinges, vnto all goodwilling Men/
for to applye them to thesame Coniunction: and it
is also to a ¹ Life and Joye in the Godlynes, vnto i Psal.96.98.b
all such as beleue that the God of Sion, is: in such-
sort; becom King vpon the Earth.

5. **T**he Man is: in his Estrauing from B
God; sayled or fared-fourth so farre: in
the Shifparding of his great Knowledge; in the
mapne wilde Sea/ that hee is altogether gon-as
strap or wandereth / and sayleth to be directed any-
lenger by the true Course of his Compasse: but say-
leth at aduenture now heere and then theare, in the
vncertaine places. And when-as hee supposeth to
haue found a good Land, to his Preseruing/so per-
ceaueth hee then that hee is vitterlie deceaued ther-
in/ and that hee hath not yett attayned to the right
good Lande.

6. Now when the Man hath gotten a great
Lust, for to inherit the Promises of the Blessing/
and to com into the good Lande, wheare ¹ Honey k Exo.3. 13.8.
and Milke floweth / so arysteth ther vpp then in the
Man, a Diligentie-of-working / for to be made an
Heyre in thesame Blessing.

^{Leui.20.}
^{Deut.6.2.}

7. Out of the Diligentie-of-working, ther cometh-fourth the tryed Knowledg of the Mans Unabilitie and Unwisdom / for to attaine ther-unto, as out of his owne Sefnes.

8. Out of the tryed Knowledg of the Mans Unabilitie & Unwisdom, ther cometh-fourth Two Parties, one against another.

C 9. The One Partie, is the Unbeleef¹ and Dispatre, for to be able ; by any-meanes ; to com-by thatsame at Gods handes ; which the diligent Man so seriouslie seeketh-after.

m Num. 14.2. **m** Num. 14.2. 10. The Other Partie, is the Belief & hope, to obtayne thesame by Gods Grace, throught the Almighnties of God and his Christ: for the Belief knoweth that all ; what is vnpossible with the

■ Math. 19.4. Man ; " is possible with God.

Mark. 10.4. 11. Out of the One Partie ; namelic / Unbeleef Luk. 18.4. and Dispatre ; ther ariseth the Disobedience unto

• Num. 14.2. **Heb. 3.6.** the holie Woorde and his Requiring. And out of the Disobedience unto the holie Woorde and his Requiring , ther arype the manisfolde goodthynking

p 1. Tim. 4.2. **2. Tim. 3.2.** **3. Pet. 3.6.** Wissoms of Men / & and the many-maner offalse Expoundinges or Interpretations of the holye Scripture / together with þ lying & deadlie Gloses.

q Num. 14.6. **Heb. 4.2.** 12. But out of the Belief and hope, ther ariseth the Obedience unto the holie Woorde and the Requiring of his Service of Loue. And out of the Obedience to the holie Woorde and to the Requiring of his Service of Loue , ther arype the Consolations of Men , in the Pacient-abyding for the

• Psal. 94.6. **Heb. 10.4.** Lord , in their Long-suffering. And cuenso ther

com

cometh to the Belief' and Hope, the Healy of the ^s Abac. 2.2.
 Nighte-power of God / and the Knowledg of the
 godlie Trueth: and leadeth the faithfull obedient
 Man ¹ in all Trueth & Loue, in-to the good Lande ^s John. 14.16.
 of Promise, ¹ and in-to y^e eternall Life, his Blessing. ^t Apo. 21.22.

13. At that tyme ther is found by the Believers ^D
 and Obedientens, the Trueth and Loue, ¹ and all ^v John. 14.
 Concorde and Peace. But with the Unbelievers ^{Apo. 21.}
 and Disobedientons, not els-what but good-think-
 ing Wissoms / together with all Contention /
 Schisme and Partialitie, ¹ and all Falshod / ^{Des x} Num. 14.16.
 ccit and Fapnednes: wherwith they intangle or
 snare one-another of them / and so remaine with-
 out the good Lande of Promise.

14. And even so: through these Two-maner of
 Fourth-goinges; becom these ¹ Two Parties sepa^r y Num. 16.c.
 rated the one from the other / life as the Sheepe frō ² Cor. 6.b.
 the Goates. And the One Partie, appeereth ¹ at the ² Math. 25.4.
 Right-hand of God / and the Other, at the Least.
 And so the Judgment passeth-fourth according to
 the Trueth, expressing who are Gods Elect.

The IX. Chapiter.

Resentlie in this Daye, I am mo^{re} A-
 ued in sondrie Thinges, to meruaile ex-
 ceedingleie. And must now therfore de-
 maund the Resolution of those thinges,
 wherat I so muze and meruaile. And geeue mee
 Resolution therof, pee Wyse / e^r 2 pee Scripture-
 learned / if pee haue Understanding.

2. How

2. **H**ow standeth the case so : I pray you; or
 out of what Stocke proceedeth it, that
 ther are Certen / which will themselues, take vpon
 them to procreate themselues to Men of God. also
 teach and nourish vp themselues in the Wisdom
 and Understanding of the godlie Thinges. and be-
 com cuenso : out of themselues ; Men and Elders
 of þ holie Understanding : and will likewise geue-
 fourth themselues for Men of God / and againe,
 beget Men of God, evuer that they themselues
 are begotten or brought fourth of Men of God :

3. From whence cometh it also, that the Fooles
 account themselues Wyse / and perswade thems-
 selues to haue Understanding: and are also : of their
 Consortes or Adherentes ; esteemed for Such :

4. That the Dead, bost them of the Life. and the
 condemned Ungodlie, praise themselves for blessed :

B5. That the Dombe and Deafe, will expounde
 or interprете the Proverbes that are spoken of the
 Wyse :

6. That the Crypples, will teach the Lame to
 go right : and they which are Bond-men or Capti-
 vies themselues, will loose or set-free others that
 are Prisoners :

7. That the Blynde, will shewe the right
 Waye to Such as erre. and the peruerse Eyes and
 darke Bodies, will teach the Simplicitie of Christ,
 vnto another :

8. That Those which dwell in Darknes / and
 haue never behelde the Light, will yet judge the
 Light and his Shape or Fourme, and ther-to ;
 take

a Act. 20. d.
b Cor. 11. d.

b Pro. 26. 2.
c Luk. 6. d.

d Rom. 2. 2.

take vpon them, to bringfourth the Light out of the Darknes :

9. That the Sinners, will promise Forgeuenes of Sinnes to Such as transgresse: and that likewise the Uncleane, will * purge or purifie the Eccli. 34.10. Uncleane :

10. That Such as are themselues vnsit or vns
meete, to enter into the Kingdom of God / will yet
take vpon them to prepare meete Vessells, to the
Kingdom of God :

11. That Those which will speake much of the C
Trueth / will ^t not yet themselues once heare the John. 8.6. Trueth / nether can they away-with the same :

12. That Those which were never-yet Disci
ples, vnder the holie Understanding / geeue-fourth
themselves as Maisters of the holie Understan
ding. and take vpon them, to set-fourth and teach the
holie Understanding / and to iudg the same accord
ing to their owne Minde :

13. That the Needie and such as haue no Bread
themselves ^t in their Spences or Bynnes, go and g Esa. 5.10.
call every-wheare : Com fetch Bread / Com fetch
Bread / wee haue abounding therof :

14. How cometh it, that the hungrye Bellyes
after the Bread, ^t suffise them with the Winde and h Oze. 1.1.
Fame of Bread : and euenso : as though they had
eaten indeede and were satisfied ; holde themselves
contented :

15. From whence haue ^t Presumptuous, which
are themselves with-out the Church of Christ, and
haue never seene nor knownen any one Stone of th^t
same ;

D same ;

fame; taken such an Arrogantie on them, that they
 will gather-together the Stones vnto them: also
 i. Ezech. n. b. cowch and dawbe them together 'with deceitfull
 Moxter' and so buyld-vpp a Church of Christ:
 and do not once perceave, that their Worke auayle
 eth not/ nor cometh to perfection:

The X. Chapiter.

A **S**Heare the Hunter hunteth / and
 the Wilde-beast discouereth hymself or
 cometh in sight / theare do then the
 Houndes pearne.

2. Wheare the true Light sheweth itself / and
 wheare-as thesame is witnessed/ wheare also the
 Foresfrunt and the Holie of the true Tabernacle bes
 cometh sanctified anew and the daylie Oblation of
 1. Esdr. 3. 6. the true Godservice; to the Purging of þ Man frõ
 2. Esdr. 3. his Sinnes; set-vpp againe/ theare do then the falle
 3. Esdr. 1. 5. 2. 2. Mach. 4. d. Heartes of the Scripture-learned / with all euell-
 willing Men / and Goodthinking-wyse, furiouslie
 rage-against and blasphemē thesame.

3. **T**o the true Tabernacle of the Lorde, the
 sweet and pleasant-savourie Meate, bes
 cometh now dresseſſed or made-redie, to an holie
 Meate-offering: and after thesame, do the wyld
 Beastes vnt or smell.

B 4. The Levites are entred^b into the Foresfrunt/
 1. Esdr. 1. a. 1. b. c. and prepare theare the Trespass-eoffering and
 Sinne-eoffering, before the Lorde / soz to offer-vpp
 thesame in due time.

5. The

5. The Prieses are entred into the Holie / and they ^c kindle or set-on-fire theare, the daylie Offeringe ^c Ier.33.6. Ing of the true Godscruice: and euenso the Treſſ ^{Heb.9.6.} passe-offering and Sinne-offering, becometh thos rough the p̄paration of the Meate-offering; of ſred-vpp and burnt; before the Lorde; in the Holie/ to the Remiſſion and Cleaſing of the Sinnes: and it geueſt-fourth euenso a ſweet Sauour, beſ ſore the Lorde.

6. The high-priest is entred into the Moſt-
holie: ^d and hee kindleth or ſetteth-on-fire theare, ^d Luk.1.4. with his Offering of the Life, the Death-offering/ ^{Heb.9.6.} and conuermeth the Death in the Life: and the Life keepeſt the Victorie for euermore: and euenso ^e the e 1. Cor. 15.6. Death: which is the laſt Enemie; becometh swal- ſewed-vpp through ^f the eternall Life/ and the Kingdome of the God of Heauens is inhereted in the eter- ^f Oze.13.6. nall Life: and euenso in theſame Inheriting, be- ^{1. Cor. 15.6.} ſcometh now in this Daye, the great and gloriouſ ^{Apo.21.2.} Feaſt ^g of the Lorde celebrazed or kept in the Kingdome of Heaven. ^g Eſa.25.6. Luk.14. 22.6. Apo.19.2.

7. And the Holypsons of God and Christ, eate and drinke the wel-drefſed Meate / and the wel- p̄pared Drinke of the Vyne; before the Lorde and his Christ; ^h in the Kingdom of Heauen. And the ^h Luk. 14.6. ſweet or pleasant Sauour of theſame is of ſo great ^{22.6.} forze, that it is alſo ſmelled euē without-fourth.

8. Ther-after now do manye vncircumcised **C** heartes / and alſo manye Ritch-scripture-wyſe; which are not taught to the Kingdom of Heauen; runne-on venting; Howbeit they attaine not to the

Tast of the same. For it is not meete, that the Un-
 i Math. 7. a. circumcised¹ shoulde eate therof / nether-pet likewise,
 k Esa. 35. 52. a. that any Uncircumcisedons² shoulde enter into the
 Ezech. 44. a Sanctuarie of God : For their¹ Heartes and
 Iecl. 3. b. Thoughtes are altogether vncleane.
 Apo. 21. c.
 1 Tit. 1.

9. Manye polluted and vncircumcised Heartes
 crye-out : God / Christ, and holie Gost. They do
 also not spare to open their Mouth very-wide, for
 to talke much therof. also to inuay-against and mas-
 signe very reþoþfullie all Idolatrie ; whiche they
 with their outward Eyes looke-on or iudg to be Is-
 dolatrie ; . and to curse or despise the Antichrist
 (which yet they knowe not ; very vehementlie : and
 yet ; ther-vnder ; they themselves do serue the Des-
 m John. 3. c. uell, " the Father of all Idols. They honour the
 u 2. Tess. 2. a. Antichrist, " the Devells Childe : and are repleas-
 1. John. 2. c. 4. a. uised with the wicked Spirit of Belial. And are
 euenso before God and his Christ, not els-what
 e 1. John. 2. c. but abhominable Idolatours & Antichristians.

D 10. **W**ith the pure Heartes and Children of
 p Rom. 13. b. the Loue, the living God is knowen, in
 Gal. 3. c. his Godhead : the Christ of the same God³ is
 q John. 14. 16. plucked-on, in his Christian Beeing : the holie Gost
 r John. 1. c. is inherited, in his⁴ Loue : and the true Light is
 1. John. 1. a. seene or beholden, " in his Cleernes.

1. John. 1. a. 11. The true Light shyneth vpon the Earth / and
 s 1. John. 3. a. shyneth among the Children of the Earth, as thos-
 rowe a Glasse : but by the Children of the Loue, " in
 perfect Cleernes.

12. The Minde of the Children of the World,
 is couered with many-maier of Darknesses / and
 their

their ^c Scripture-learned attaine vnto no Trueth. ^f Esa.18. 29.b
For-that-cause they all walke in the dark ^d Wayes/ ^e Sap.5.a.
which leade vnto Destruction.

13. **H**ear-e as the Enuiousnes hath anye
place or roome graunted vnto it / euene-
theare burneth ^v it in , as a fyre / and scetteth or ^v Pro.14.d.
consumeth away the Man, as a Cancer.

14. All the Understanding of the Worlde-wise E
and Scripture-learned , is nothing-els : before the
godlie Wisdom ; but as a ^x Smoke and Vapour. ^x Iam.4.c.

15. Therfore is also the Daye of the Lorde , be-
fore the Scripture-learned : which are not ^y taught y Math.13.f.
to the Kingdom of Heauen ; and before all Wyse of
the Worlde, altogether ^z darke/ yea not otherwise, ^z Esa.13.e.
but as a Cloude and Mist. ^{Joel.2. a.}
^{Amos.5.e.}
^{Soph.1.b.}

16. Ther are very Fewe which ^z call vpon the
Name of the Lorde : Therfore ther are also Fewe a Esa.44.b.
defended by the Lorde , ^b to Preseruation in the ^b Joel.2.d.
Godlynes.

17. Ther are also Fewe that seeke the Oþright
and Verþtrue / or that indeuour them therafter
with all their heart : but they all : for the most-part;
set their Consolacion and Confidence on vaine
Thinges. For-that-cause also the begilefull ^c Spis e 3. Reg.22.c.
rit of Lyes , hath the Victorie ouer Many : and ^{Rom.11.b.}
theron they highlie-bragge, as-though they had the
Trueth. And so many People becom ther-through d Psal.43.e.
seduced/ and are ^d brought to the Shambles. ^{Rom.8.e.}

18. Ther is scarcelie any ^e faith/ feare of God/ F
nether Loue / nor-pet Knowledg of the Lorde , in ^e Iere.5.a.
the Lande : ^f but Revyling / Contention / Blasf ^{Luk.18.a.}
^f Oze.4.a.

phemming / Vyrour / Traptozie / Enuie / Backbyting / False-witnes / Unfaithfulnes / Idolatrie / Bosting and Consolation in Fleash / false Righteousnes / forged Holynes / counterfeited Scriving-of-god / Hypocrisie / Lyng-tales / Theeuerie / Pride / Adulterie / Whordom / Seducing / Covetousnes / Pompe / Warre or Battell / and Murdering / with many-moe such other Wickednesse, haue euery-wheare the Preheminence and Raigne-in-comon, among the Children of Men: in such sorte as by

g. Iudg. i. b.

that occasion, the Lawe of the Lord is ^a dispised. the Euangelie and the Belief of Christ, is taken-on to a sinfull ^b Libertie. the holie Spirit of y^e Loue of God and Christ, is shamefullie ^c blasphemed. and the false Doctrine; with her seducing Eyes; is euery-wheare harkened-vnto, honoured, and sol-slowed-afster.

h Gal. 5. b.

i Pet. 2. b. c.

j Heb. 10. c.

The X I. Chapiter.

A & goeth Now with the Children of Men altogether preposterous: for the flesh will worke spirituall Thinges / the elementish Creatures will seperate them from the elementish Thinges / and vsuallie busye themselves onlie with the heauenlie Thinges / and those which beare peat the fleshlie foye-stinne of the Sinne before their ^d Heartes, will liue and go-fourth, according to the Spirit.

a 2. Cor. 3. b.

b 1. Cor. 3. a.

2. The Children: for whom it is yet ^e needfull to be fedd with Milke; will eate strong Meate.

and

and therto be * named Men.

c i. Cor. 4.b.

3. They will also ; as-though they were Men
or Elders ; * procreate Children in wedlocke / and d i. Cor. 4.b.
so be called Fathers.

4. The Disciples forsake the Doctrine and Ins-
truction * of the Elders / and set vp themselues ; as e Heb. 13.b.
against their Elders ; to be Elders : and f place them. f Leui. 10.2.
selues euenso in the Office or Roome of the El-
ders / for to minister the Priestes-office themselues /
and to appropriate and transport ; according to g Num. 16.b.
their Minde ; the Gouernment of Rulers , vnto
themselues.

5. The Bond-men ; which are subject to seruice ;
will be free Maisters / and pluck to them the In-
heritaunce of their Maisters : and so take vpon
them to beare Lordship ouer their Maisters . and
the elementish Children / and y worldlie Captiues ,
will h applie the freedom of the Children of God , h 2. Pet. 2.c.
on themselues.

6. The Hyzelinges ; which are * altogether i Apo. 3.b.
poore / and must of necessitie liue by their Day-
wages / and haue no ouerplus by them ; / will dis-
tribute-fourth much Riches / and beare the Name
that they are ritch.

7. The Women will now marie with Women/ B
and geene Seede vnto each-other , to the Bringing-
fourth of Children : and those that were never yet
conceaued with childe/ grone & crye-out, as-though
they were in the extremitie of trauell, in Childbirth.

8. They that are bidden to the Mariage-feast,
deepe themselves backe * with Excuses / and they k Math. 22.b.
Luk. 14. b.

themselves prepare their owne Mariage-feast / and keepe thesame together with each-other , without Bypdegroome and Bypde.

9. The Maried-women ; whitch ought to holde themselves in all Faithfulnes onlie by their Es^e powred-husbandes ; geue themselves to commit Whordom / and breake the Wedlocke. They play
 11er.2.d.3.2. the harlottes with straunge¹ Men / and take-pleas
 in Ezech. 16. sure² in their Whordom.

10. They are becom likewise so presumptuous by themselves in their Whordom / that they stick not to proclayme-them an whorish Mariage-feast. also
 11 Ezecl.16.22. bid³ many Adulterers & Adulterices thereto . and
 keepe euenso thesame with Whoores and Naugh-
 typackes : and becom ; one with-another ; vtterlie
 11 Apo. 17.2. 18.2. drunken with the⁴ Wynne of their Whordom and
 Uncleanness .

C II. That which is Most-bewtifull , is now
 counted to be the Uncleanest of all other:
 p Math. 22.b. and to pluck-on the gorgeous⁵ Wedding-feastes
 11 Apo.3.b. Garment , is now : of Many ; counted a thing
 worthy of derision .

12. The right Bread , is counted to be vinewed
 or mustie / and the Children of Men make one-ans-
 other to lothe it : in such-sort / that they abhorre to
 eate therof: and so they seeke to satiate or fill them
 with straunge Bread / and with their owne Dirt.

13. The vpright Wine of y right Vine : which
 is pressed to vpright Joyfulnes ; is counted of
 Manye , as fustie and sower or without good ver-
 dure : and they will preesse-them New-wine out of
 the

the Bramble-beries / and so refreash and rejoyce
them with straunge Wine / and with their owne
and bitter Filthines.

14. The forwoorne fountaines are becom ^a drie: q Ier.14.2.
their Waters are runne to-an-end in their course/
and stand altogether still for yeelding of anye-more
Water: And the Children of Men digge ^b with ^c Ier.2.2.
great Diligence; for new or freash Waters: and
seeke to get or com-by thesame, out of their ^d soule ^e Ier.2.2.e.
Pooles/ and stinking Puddles or Pittes.

The XII. Chapiter.

He Husbandmen or Ellers of the A
Land, knowe not how to diuide the Sow
ing-time from the ^a Mowing-time. They ^a Eccle.3.2.
knowe not likewise the Fruites, from the
Leaues/ nor the Cozne, from the Chaffe.

2. The Wood-breakers and Carpenters, cans
not discerne the difference betwixt the Heart-woode
of the Tree/ and the Bark of thesame. nether-yet
do they knowe ^b Instrumentes or Tooles of their
Science, as wherto eachone is serviceable.

3. The Masons knowe not the good Stones,
from the bad: nether-yet do they also vnderstand
the difference betwixt the Worke of the Foundatis
on/ and the Worke that is set theron: and they
morter or lay-on all their Masendrie-worke ^b with ^c Exec.11.6.e
deceitfull Morter.

4. The Carters, harnes or tye the Horses bes
hinde the Cartes: and will needes dryeue-on the

Cartes forwarde.

5. The Phisitions and Apotecaries, knowe not the Hearbes which serue to the Health of th: Diseased: nether-pet knowe they how to discerne the diversitie of the Diseases or Sicknesses of Men. And the thing wherwith they go-about to cure or heale the Lyues of Men / therwith they bring-in the Death and Corruption to the Life / and so marre the Life of Man.

B 6. The Marchauantes are vnexpert in their Trade-of-marchandise: For they knowe not the right-true Goods, from the Countersait / nether-pet the fyne Pearles and pretious Stones, from the False: and traffiske euenso with false Marschandise.

7. The Sheepheardes: or Those that will be called Pastours of Sheepe; knowe not the Sheepe, from the Goates. And the howse-holders: which appoint the Heardmen ouer the Sheepe; knowe not the Heardmen or Pastours of the Sheepe, from the Wolues / nor the Feeders, from the Deuouers ers / wherethrough also in generall, the Sheepe are not protected nor yet dulte pastured.

Exzec.34.a.b
Iohn.10.

d Math.7.c.
Rom.16.b.
2.Cor.11.b.

e Iohn.10.

8. The Wolues put-on Sheepe-skinnes / and knowe how to bleate like Sheepe and Lambes. And euenso in their Bleating; they brute-fourth the seelie Sheepe, to be Wolues / for that they mough: according to their woluish Nature; * bite and deuour the seelie Sheepe. But it hath never ben seen / nether shall it likewise cuermore be seene, that the Sheepe do byte or deuour the Wolues: but they greatlie feare

feare the Wolues / and flee : for that they mought
be defended ; to their Pastour or Heardman.

9. Howbeit, manye Sheepe are now becom als **C**
together insensible or without perceauing / and
knowe not their right Hearders or Pastours / nor-
yet their Voyces, from the Straungers. ¹ And by f John.10.b.
reason that ther are so many false Pastours risens
vp / ² which can countersait in the sounding-fourth g Ezech. 13.b
of their Voyces, the Voyce of the vpright Pas- ³ 4.a.b.
tors / the insensible seelie Sheepe, knowe not how
to discerne the false Pastours / nor their seducing
Voyces, from the vpright Pastours : and so they
runne : for the most-part ; after the Sounde of the
Voyce of the ⁴ false Pastours : and becom euenso h 3. Reg.22.
verye rufullie seduced / and brought to the Shams-
bles / and part of them also, into much Calamitie
and Distresse.

The XIII. Chapiter.

How can it : by any reason ; go-well A
ppon the Earth : for the Sheepe are com-
mitted and put-in-trust vnto the Wolfe, for
to be kept / the little fishes, to the Cat / and
the sweet Hearb-garden, to the Swine.

2. All Errours and vnrighit Wayes, are called
right Wayes : and the Unfaithfull, which steale a ¹ Isa.5.c.
the Goods out of their Maisters or Gouernours
Chestes / and traffiske or occupie false Marchans-
dice therwith, are called Just-persons.

3. Those which haue never-pet ben Disciples in
the

b Apo. 2.c. the Schoole of Christ. but are risen vp out of ^b the Deuels Synagogge / are now called Christians / or they geue-fourth themselues for Such. And the wicked and darke Consciences, place themselues for **c** Isa. 5.c. Judges, ^c betwixt Good and Euell / and betwixt Light and Darknes.

4. Those which haue no Intelligence of the Truth nor of the Light of Life, will now teach the Truth vnto Others / and direct them to the Light of Life: and the Ignorant, will plant Understanding into the Simple.

5. The Dead, boſt them of the Life: and those which lyce yeat as the Dead, in the Graues / will publish the Life and the Resurrection of the Dead/ **d** Ezech. 18.b and promise the eternall ^d Life, to the Unbelieuers that are dead.

E 6. The Infidels account themſelues for Belieuers: and yet neuertheleſſe they dye ^e in their Sinsnes: and the Inheritaunce of their Reward, is the eternall ^f Death. But the upright Belieuers, dye in the Death of Christ: ^g and the Inheritaunce of their Rewarding, is þ Resurrection with Christ, and the eternall Life.

h Math. 23.2. 7. They which are minded against the Lawe / and are ; in all ; giltie as touching the Lawe / do yet inforſe or ^h drue men to keepe the Lawe.

8. They which are themſelues unbelieuing / do yet ſet-fourth ; very ſtrictlie ; the Belief to be kept, on paine of Damnation.

9. They which knowe not the Euangelie of the Kingdom/ nor yet haue ever receaued theſame ⁱ nor the

the Publishing of the same, out of the true Light /
will yet needes themselves preach-fourth the Euangelie of the Kingdom: and will euenso runne,
wheare-as¹ they are not sent.

i Iere. 23.c.d.

10. The Blynde affirme² that they see / the k John.9.d.
Spiritless-persons, do highlie vaunt them of the
holie Spirit / and the Ungodlie make their boſt,
that the onlie God is their God/and that they haue
the Woordē of the Lorde.

11. **W**here now therfore it goeth thus to- C

Worke, as is resisted /¹ euēn-theare are 1 Esa.1.c.
the Just / together with all Singleminded and Ezec. 22.a.b
Littleons of vnderstanding, inforced ; in their iust
Causes ; to suffer wrong : also the sorrowfull Wi-
dowes and the Fatherles are oppressed • and the
true Doctrine of the Service of Loue, blasphemēd
and resisted.

12. The anguished Heartes for the Righteous-
nes cause, finde theare no place for to obtaine anye
Libertie or Refreshing : nether-yet is the innocent
or vngiltie Bloud defendēd either protected theare /
but is rather³ spilt or powred-fourth • and all vps in Esa.59.a.
right Righteousnes depressed. Ier.22.b.

13. The hungrye Soules after þ Bread of Hea-
uen, finde theare⁴ no Satisſping. the thirstie Hear- n Esa.53.a.
tes after the Righteousnes, are not theare refreshy-
ed: the naked Poozeons, are not theare clothed: the
Witnessers of þ Truelth, are not theare harkened-
vnto: nor yet the Prisoners, loosed or let-go at liber-
tie: nor the Erring or Strayed, lead on the right
Way. but rather greatlie blamed and blasphemēd.

14. Mozes

His Kingdom of God, is grounde inwardlie in the field of the Man / a Math.13.4.
even-like as a Lillie-braunch is planted in Luk.17.6.
the Middest of an Husbandmans fielde/
which is by nature inclined to bringesorth Thistles.

2. Now the Thistles growing-upp, do shewe- b Math.13.2.
sourth the Bewtie of their flowers: they get also
soone Praise for their Fayres / vntill such time as
that the sweete-smelling Lillie-flowers, do make-
manifest themselves out of the Lillie-braunch; with
their pure Bewtie.

3. Howbeit / the Lillie-flowers do excell & passe
in their pure Bewtie and sweete Smell; the This-
tel-flowers, far-awaye: in such sorte, that everyone
which beholdeth them / and smelleth their sweete
and delightfull Savour; must needs ^cpraise and c Cane.2.2.
commend the Lillie-flowers, more then all This-
tel-flowers.

4. For-that-cause likewise, the Husbandman
doth loue the Lillie-flowers, with such a singular
Loue / that hee vterlie rootethout y Thistles with
their flowers and Seedes, from-off his ^d field / d Math. 13.8.
and so getteth Roome to the Lillie with her flow-
ers: and hee bringeth also; into the same field; by
the Lillie-flowers, all the Plantes of his pleasant-
smelling Hearbes / and maketh of the same his
field, a Garden-of-pleasure.

5. They which are ether walke with-out the B
Kingdom of God and his Righteousnes/
and stand not submitted vnder the Ministratiōn of
the holy Woord, which reacheth to the Kingdom
of

ef God / Those harken-to and geue-eare : from without-fourth ; very diligentlie, what-maner of straunge Sounde thatsame Sounde mought be, which witnesseth of the Kingdom of God.

6. But when-as they now make inquisition or search after thesame / and that they are com somwhat npe vnto thesame Sound : soz to heare som Newes therout / and not to stand obedient thervnz to or to the Requiring of thesame ; / So are then thesame Testimonies of the Kingdom of God ; not els-what vnto them, but as a closed ^cBooke / and a fast-sealed Pit / yea, and as it were a Proverbe or secreat ^cSentence.

e Isa.29.b.

f Math.13.b.

Luk.8.b.

g i. Cor.2. b.

7. They looke-about diligentlie after thesame : and they digge also : with all their owne Understanding ; very carnesilie after the Knowledg of the Kingdom of God, in their Inwardnes. But they cannot : in all their Understanding ; consider noz yet once conceane ^cFourme or fashion of thesame.

C 8. They seeke likewise : no-doubt ; with painfull labour and much travell, for the Kingdom of God. But-pet whenas thesame and his vpright Righteousnes, is setfourth before their Eyes / and witnessed or declared vnto them / then haue they no Lust thereto, soz to receane thesame / or to enter therin : and therby they manifestlie expresse or make-known, that they knowe not the Kingdom of God / ne-pet understand the Cleernes ^b of his Comming.

h Luk.17.c.

i Math.13.b.

Luk.8.b.

9. Howbeit / it is graunted to the beleuving and obedient Disciples of the holie Woord and hys Service of Loue, to understand ^cthe Mysterie of the

the Kingdom of God / and the Entraunce into his Righteousnes.

10. It is likewise permitted them, to eate of the secrete ^k heauenlie Bread. and thereto ther is gecuen ^k Apo.2.b. them a white Stone / wher-upon is written a New Name / which noman knoweth, saue onlie hee which receaueth thesame Stone with the New Name. And That is the Difference betwixt the true Beeing, which is remaining with the Elders / and the Images or Figures, which are administred vnto the Disciples, to an Introduction for them vnto the true Beeing.

11. But where-as now ther is no vpright Diffe- D
rence obserued, among the Elders or Teachers / and the Disciples which are taught, betwixt the true Beeing / and the Images or Figures / euene theare then also ther is no Discretion taking-effect or vsed: and where-as ther is no Discretion / theare ¹ can it Pro.19.8. not go-well with any Soule. For the ^m Judgment in Math.23.c. nor the Mercifulnes / nether-yet the Ceremonies of the vpright Seruynge-of-god, are not theare obserued / nor yet likewise is the Trueth of thosesame es- fectionallie knownen.

12. But where-as the true Beeing of God and Christ, is remaining with the Elders or Teachers: and that thesame Elders, administer vnto the Disciples: which are taught; the Images or Figures, out-of thesame true Beeing: to an Intro- duction for them vnto thesame true Beeing; / euene theare is then the Judgment ⁿ and the Merciful ⁿ Oze.6.c. nces / as also the Ceremonies of the vpright Serues Math.23.c.

E ing-

ing-of-god, vsed or obserued sincerlie and accordyng to the Trueth.

The X V. Chapiter.

A **P**Or-as-much now as that the Wisedom resteth-secreat before the Dispisers of the Seruice of Loue / and before Such as resist thesame/ and are disobedient thervns to. and that thesame is manifest and wel-knowne vnto the Elders in the Familie of Loue / Therfore do I open my Mouth/ and speake my Proverbes, to thesame Elders in the Familie of Loue/ for to
 a Psal. 78. a. make-manifest euenso vnto them : in Parables; the Wisedom and her Mysterie. For in the Obedience
 b Math. 13. b. of the Loue, it is graunted vnto them to ^b vnders
 Mark. 4. b. stand the Mysterie of the Kingdom of God/ toges
 Luk. 8. b. ther with the Proverbes of the Wyse / and the Sayinges of the Understandingons.

2. Wherfore : O yee Elders and Fathers of the
 Pro. 1. 4. a. b Familie of Loue ; so let now all these parabolous Sayinges of myne : which I presentlie in this Day of myne Olde-age, speake-fourth vnto you ; sinke into your Heartes.

3. Obserue likewise and keepe ; with all Diligence ; in the Congregation of the Loue, the Ordinances of Howsholding / and the Gouernment of your Familie/and of all That which is vnder your Handes, cuen as I expresse or hold-fourth thesame before you.

4. Do you in like maner holde-fourth thesame
 i in

4. In all Loue; before the Goodwilling, which walke
obedientlie in our mostholie Godseruice of Loue/ to
thende that yee in all your Ministrations; may
euenso always rule wisedme and vnderstandinglie.
and so accomplish all your Matriers; with good
Prouidence or Circumspection; in the holie Unders-
standing.

5. Seue not ouer your Lust: at any time; as B
subiect vnto Sleape: but watch always and haue ^{d Pro.6.8.}
a care; both night and daye; ouer the Soules ^{d Aet.20.4.} of e
your Subiectes: and see that yee keepe euenso als ^{2.Tim.4.8.}
wayes; fourth-and-fourth; a good Watch, against
all the Desiruacion which is a comming.

6. Let always the Ministracion; about the
needfull Thinges; sinke into your Heartes: and
to a good Preseruing or Safetie; take euermore
good-heede; vnto all that whiche is committed to
your Charge and put-in-trust vnto you, ether by
God or Men.

7. Let not your Fieldes; to any increasing of
Weedes; lye waste ^f or vnplowed / lest that those ^f _d Ier.4.6.
same; after the Nature of thair owne Yeelding or
Bringing-fourth; growe full of al-maner of Wee-
des/ or wax stubborne and barren by themselves.

8. Therfore plowe your Landes or Fieldes bes-
times/ and prepare them to a mollified Earth: and
euenso with the Harrowe, purge or scower them
well from the Rootes of the Weedes.

9. Let not; in anycase; any-what at-all, of the
Weedes or of their Rootes, remaine in your Field-
des. nether yet likewise anything of all what-socuer

is like to hinder or indamage y good Corne ; which
pee sowe in your fieldes ; in y Growing-up therof.

C 10. When pee now haue well tilled your fieldes / and made them throughtlie redie , for to sowe
the good Corne therin / Then sowe you in each
field , such Seede or Graine as his Maister requi-
reth / or as it is able to bring-fourth : whether it be
then Wheate / Barle / Otes / Rape / Annice / or
Cannyn.

11. And when pee then haue : in seasonable time ;
sowen your fieldes / so be not ouerhastie to the
Growing-up therof / for to haue the Haruest , be-
fore y right Time : but waite with Long-suffering ,
for the Evening-and-morning Raine / for the
sweet Dewe of heauen / and for the Warmth of the
Sunne-shining : throught which Coniunction : or
Together-operation ; on your sowne fieldes , your
Seede shall receaue his full Increase / and be mul-
tipliied plentifullie.

h Math. 13. d. 12. But forget not in all thissame , to besiowe all
your Care and Diligence , for to ^b weed-fourth or
pluckup throughtlie all the Weedes : which growe
in your fieldes , besides or among the good Seede ;
from out-of your fieldes / lest that thesame in grow-
ing-up against the good Corne , shoule get the P^res-
heminence therouer.

D 13. Now if pee doo eu'en-thus / and that pee take
all these thinges effectuallie to heart / so shall pee
then reioyce you in the Fertilite of your fieldes .
and in y time of Haruest , reap much Fruite therof.

14. When pee now in the Haruest , haue reaped
your

your Fruites ; wherin the Lorde hath blessed or
prospered you ; from of your Fieldes / so ¹ gather i Math.13.4.
and laye you vp the same then in your Barnes.

15. And wheras the Winter cometh / and that
all Fieldes lie barren and without fruit / then seede
you your Howsholdes , with your Increase or
Stoore that is growen / and liue therwith, in Joye :
and satisfie yourselues euenso with the Fruites of
your Fieldes , eueryone according to the Desire or
Appetite of his Soule.

The X V I. Chapiter.

Consider aduysefulie and vprightlye A
cheere-on : with good Understanding ; O yee
Elders and Fathers of the Howsholde : Be
not in anycase sluggish / neither yet negligent
or carelesse , in all this same so needfull an Office or
Ministratiōn : but respect well the ¹ right Time / ^a Pro.6.2.
whylst that the same serueth and is necessarie for
you , to all good Exercise / So shall yee then haue
alwayes Corne in your Barnes / and Bread es-
nough within your Howses. And in the time when
the Hunger ^b falleth vpon the People / and that the ^b Amos. 8.6.
Countries are clene without Corne / yee shall ^c haue ^c Isa. 65.6.
sufficient therof / and that in great abundance.

2. And when that yee thus in the deere Time
[namelie / in the Time of Lacking or Scarcitie of
Corne and Bread] haue Corne enough / and plen-
tie of Bread , to your Suffising / euē-like as in the
Time of abundance : and that the Lorde your

E 3 God,

God, hath made you rich and fat, with Corne and
 d Leuit.26.b. Bread / ^a with Gardens-of-pleasure and Vines
 Esa.58.b. 65. yarde / and with all what-euer is needfull for you:
 66. and that yee haue abundance of Water, in your
 Fountaines and Riuers / So becom not then slugs
 gish nor sleapie / wherby yee mought chauice to for
 get all good Orders-of-discipline, seruing to the E
 dispyng of your familie / whitch I do this-daye : to
 the Preseruation of You and your families; ex
 presse and set-fourth before you.

B 3. Becon not likewise wanton, inordinate, or
 volupteous, wherby yee should growe negligent
 towardes your Fountaines / Fieldes / and Vines
 yarde / lest that your Fountaines do wax drie for
 lack of Water / or-els becom polluted with soule
 • Pro.24.b. Waters: and that the Thistles * and Nettles or
 uergrowe or take-any-roote in your Gardens-of-
 pleasure and Vineyardes / as also in your earable
 Fieldes: and that euens so: through such your Ne
 gligence; your Vines; wanting their due and or
 derlie Dressing or good Husbanding; faile to yeeld
 fourth their Increase of good Wine; in any store
 or abundance; vnto you.

4. For that cause neglect not the time, for to
 maintaine and keepe your Fountaines with their
 Waters, in all Purenes / and to cut; in due season;
 the Braunches of your Vines.

5. Pare or cut: I saye; very well and orderlie,
 the Braunches of your Vine: spare not hardelie to
 pare them somewhat short / but cut-off from them
 the Ranknes of their superfluous Increasing or
 Shoots

Shooting-fourth in their growing: and let not the principall growen-fourth Braunches be suffered to beare or nourish any more then a fewe or shorte Shoothes, in the Stem of their Vine / So shall then your Vines yeelde you fourth great stoe of Wine and sweet Must, to your Reioycing.

6. But if yee let the Braunches of your Vine C according to the Ranknes of their forwardnes of growing; remaine out-of-measure long / then will they bring you fourth: no-doubt; many Leaues. but not much Wine.

7. Take therfore now a good regarde heerunto/ and haue euenso your delight in the tilling & dress-
ing of your Vineyardes: and reioyce you in the Sweetnes of y Wine that proceedeth of thosse same.

8. Take Rauell and vew also in like-manner: to a good Exercise; thorowe-out, your Gar-
dens-of-pleasure/ Pomerayes/ or Orchardes: and haue a good regard to the Twigges of the Trees/
lest that they: in the Bringing-fourth of their Fruites; should hinder one-another / or yet let or
keepe-away the Shining of the Sunne.

9. Haue no pleasure in the superfluous Multitude of Twigges / which may any-waie be da-
magefull or yet hindernom to the Fruitlenes: but
prune them / and shrid-away or cut-off the vnprou-
fitable and noysom Twigges / wherby that the Sunne: with his bright Shining; may shine-tho-
rewe betweene them / and that the profitable or ex-
pedient Twigges mough euenso: to the Bring-
ing-fourth of their perfect and ful-rype Fruites;

haue roome enough for them.

D 10. *I*n all this same your good Order-of-exercise, be always; without faile; wel-mindfull heeroſ / namelie / that yee; with Carefull-diligence; ſee to the Protection of your Families or Howſhooſ / alſo rule or order them uprightlie, to the maintenance of all good Peace / and prouide for them with all good and neceſſarie Puruēiance. And euendo rule or exercise you all thinges, by the direction of the ¹ Wiſdom of the Lorde / to thende that your Howſhooſ may be; in al-thinges; ſo louelie & peaceable / that nothing-els may be found, perceaued, ether prouued by them, but that they together with each-other; are a concordable Howſe of Loue and Peace.

11. *T*herfore ought yee alſo to haue alwayes a ^{g Rom. 16.b.} Sharpe eye, ² toward ſuch as adioyne not themſelues to the Obedience of the Loue / but are rather prouumptuous and contentious ther-againſt / and therto stirre-up Other-moe to Contention, againſt theſame: And ſuffer them not; in anycaſe; to haue Place, for to dwell by you/ leſt that they diſturb your whole Familie / and make them ſeditious, to all Onpeaceableenes.

12. *A*nd albeit that They; to the ſatisfyng of their Lust and Desire; com crowding unto you, as though they were hungry and thirſtie / yet ^h feede them not for-al-that, in their hunger / neither quench you their Thirſt: Eat not alſo with them, of one Bread / neither yet likewiſe drinke you with them, out of one Cup; but let them paſſe-away / and haue not

not any Pitie or Compassion at-all ouer them.

The X V I I. Chapiter.

Booke well and aduisedlie heervnto/ A
that yee be found faithfull in All whatsoe
uer I do presentlie / in this Daye or Light
of the Loue ; expresse or declare vnto yon/
So shall then your Howse with your whole Fami
lie ; euен out of the Seruice of the Loue ; be very-
well and orderlie considered- of ether edified / and all
your Landes shall be inhabited in Peace , euен soz
euermore.

2. The Wicked/ together with all Seditions
and Euel-willingons , shall tremble or be-asraide
before you / and flee-away farre from you : and the
Lord will geue you wide and large Roome.

3. **P**repare alwayes requisite or convenient
Worke , ^a for your Oxen and Asses / for
your Men-servantes and Maide-servantes which
pee haue retained : for to doo your Seruice ; within
your Howse/ wherby they may be occupied and not
rest-ydle/ Lest that they : by the meanes of Ydlenes ;
should wax slothfull / or-els : having ouermuch spare-
time ; be moued for to devise som mischeuous or
lewde Practise / or to imploy and indeuour them to
som naughtie Abuse.

4. Yee shall : farthermore ; obserue or make ^b no
Difference , betwixt your Servantes & your Chil-
dren : whylst that your Children are yet young /
and must stand vnder the rule of Discipline and the

E 5 **Rod** ;

a Eccli.33.c.4

b Gal.4.a.

Rod; in their Labour / nether-yet shall yee suffer
 g Exod. 20.b. anyone to be ydle or vnoccupied , but onlie on the
 31.c. Sabbath-daye of the Lorde , when-as thesame is
 Levit.23.c. com/ like as the Lorde hath commaunded it.
 Deut.5.b.

B 5. In like-sort also yee ought alwayes to be
 mindfull of the Sabbath-daye of the Lorde/ and to
 holde thesame very-reuerent or high-worthe lie in
 estimation, before everyone/ to thende that eueryone
 d Heb.4.b. mought likewise be⁴ alwayes mindfull of thesame ,
 for to halowe it / and to rest them therin : and that
 e Exod. 20.b. they all euenso ; which are⁴ mindfull of the Sab-
 both-daye of the Lorde , for to halowe thesame ;
 mought recreate and rejoyce them ; with their El-
 ders and Fathers of the Howsholde ; in thesame.

6. Moreouer , in this Sabbath-daye of the
 Lorde ; yee shall all ; one with-another ; keepe alike
 Rest or Holy-daye together : namelie / from the
 f Deut.5.b. Greatest or Principallest fourth / ⁴ even to the very
 Smallest.

7. **B** E not likewise negligent or slack , to pres-
 ent yourselues before the Lorde , in his
 High-festiuall-times of the Holie-assembly : and
 g Exod. 23.b. obserue⁴ euenso thesame , according to their right
 34.b. Ordinaunce / together with the Institutions and
 Deut.16.c. Rites / like as the Lord your God hath commaun-
 ded thesame to be obserued / and ordained them in
 his Service of Loue / So shall then the High-festiu-
 al-dayes of your Holie-assemblies , be named a
 h Levit.23.a. right Holie-assembly/euenlike as the Lorde⁴ hath
 ordained thesame.

C 8. Forget not moreouer, the Poore and Needie
 which

which ¹ dwell among you / nether-ye^t also the ⁱ Leui.29.
 Widowes ² and Fatherles : but let them sinke into ^{Deut.15.2.}
 your heartes / and consider of them , euen as your ^k Esa.1.c.
 owne Soules : and ¹ withhold not the Almes no² ^{Tob.4.b.}
 withdrawe not your Healpe from the Needie : ¹ Tob.4.b.
 and be in like-maner comfortable and frindlie (and ^{Esa.58.2.}
 that with all Counsaile and Information of the
 Testimontes of þ holie Spirit of the loue of Iesu
 Christ) vnto such as are in Distresse and afflicted
 with Sorrowe/ wheras they ; with singleminded-
 ness of heart ; shall seeke Counsaile or Comfort at
 your handes.

9. **T**o all these good and laudable Exercises
 To yee Elders and Fathers of Families ;
 let your Mindes and Thoughtes stand alwayes
 inclined : and holde you alwayes manlie in the
 Wisdom, touching the Ordering and Gouernment
 towardes your Families and Subiectes/ So shall
 then all those that haue intended or stooode-minded
 vnto Wrong and Falshod , stand-in-feare of you.
 but yee shall be heartelie beloued of those that loue
 the Righteousnes / and be likewise commended and
 reuerenced ; in your good Gouernment ; of all vps-
 right heartes.

The XVIII. Chapiter.

AYEE Elders/ which are becom gris
 ell with Age: Haue alwayes a prouident
 or carefull Eye , towardes your Wines /
 which ; to becom of-mutual-beeing with
 you ;

you; haue loyned or coupled themselues with you, as fellowe-bodies of your Bodies / to their Pres-
ervation with you, in all Godlines: and beare al-
ways a good Care ouer them: For/ for that they
mought be preserved with you; in one Beeing of
God and his Loue; yee shall nourish and cherish
them, as your owne Bodies: for they are with you
one flesh, of your flesh / and one Bone, of
your Bones.

a Gen.2.c.
Math.19.a.
Mark.10.a.

b Eph.5.d.
Col.3.c.

2. Yee shall also, in all Orderlines: euenuite as
Yee yourselues do walke in the Lawe or Ordinance
of the Lord; keepe your Wiues submitted vnder
your Lawe, ^{to} to all Obeysaunce: and nourish and
maintaine them euenso therin; with all diligence; to
a fourth-going of the Righteousnes.

3. Permit them not likewise to doo or to leaue-
vndon any-manner of thing (be it then what it is)
but onlie that which is agreeable to your Lawe:
and liue and walke euenso with them, in all good
Gouernment and Orderlines / according to the
Lawe or Ordinance of the Lord.

B 4. And in all this same, so loue, foster, and cher-
rish your Wiues; nether more nor lesse; euenu as

c Eph.5.d.
d Math.19.a. in ^{one} one Loue with God and his Righteousnes.
Eph.5.d.
i. Pet.3.b.
e Gen.1.c.2.c

your ^{one} owne Bodies/and cleaue whollie vnto them,
for euenso; to thesame Conformatie-of-beeing;
hath God ^{pre}ordained you to be One of-vniforme-
beeing.

f Gen.2.c.
Eph.5.c.

5. Forasmuch then as that yee to-gether are but
one ^{one} Bodie / therfore yee shall not faine nor couer
you before each-other. but walke alwayes openlie
and

and vneducredlie : in all naked Purenes ; before each-other : and haue euenso a good-pleasure, in each-others Bewtie and Purenes.

6. For God hath ¹ created the Man in all nas ^g Gen.2.c.
 ed Purenes or Sinceritie / and in like-manner also his Wife : and coupled them to-gether in the same naked Purenes : And vnto the same naked or vncou-
 vered pure Bewtifulnes, are wee also All : through Iesus Christ and his holie Spirit of Loue ; called and bidden. For that-cause it is likewise Gods Will and Good-pleasure, that yee together ; which are one Man and one Wife ¹ in the Lorde ; should h ¹. Cor. 11.b.
 alwayes walke ; before God and before each-other ; Eph.5.d.
 in the same naked Purenes of the godlie Fairnes :
 and liue euenso ; as one Bodie with each-other ; in all Sincere-purenes.

7. But let the Man be the ¹ Head / or the Lorde i. Cor.11.a.
 of the Wife / euenlike as God is the Head or the Eph.5.c.
 Lorde of the Man.

8. The Wife shall not out of herself, ¹ beare any k ¹. Tim.2.e.
 rule or yet haue any Maistership. but with the Eph.5.c.
 Man or through the Man, according to his Or-
 dinaunce.

9. **F**or that-cause yee shall likewise : O yee C
 Men and Elders in the godlie Wisdom ;
 haue a good regarde and a sharpe respect vnto your
 Wives, as to marke whervnto they incline their
 Heartes : To your Lawe / or from your Lawe :
 To your freedom/ or from your freedom.

10. Now if yee perceave that they incline their
 Heartes to your Lawe / and to your freedom /

11. Pet. 3.2. so shall yee then haue also with each-other¹ one-maner of Lawe in the Lorde / one-maner of faith in Iesu Christ, and one-maner of freedom and Unite of the Heart, in the holie Spirit of loue.

11. ^{12. 13. 14.} Heere-in : O yee Elders and Fathers of the Howshelde; becom yee prudent and vnderstanding; and liue cuenso concordable with your Wives; ^{15.} as one Bodie with each-other; to the laude of the God of life and his Gloriosus-lordlines: also grewe¹⁶ and multiply into many Thowsandes vpon the Earth / and bring the Earth vnder you, in all Unite of the vpright life.

12. ^{17. 18. 19. 20.} **D**12. ^{21.} **W**ithstanding, the Conclusion or ^{22.} Perfection of all that which is heere spes-
sen / is This : That yee : O yee Men; shoulde
not loue ^{23.} nor liue vnto yourselves. but alone vnto
the ^{24.} Lorde your God, in all loue and peace.

13. ^{25. 26. 27. 28.} In like-maner also : O yee Wives; yee shall
not loue nor liue vnto yourselves. but alone vnto
your ^{29.} Husbandes: out of whose liues and Bod-
ies, yee are with them: in God and with God;
one ^{30.} Bodie, to their healpe.

14. ^{31. 32. 33. 34. 35. 36.} And living cuen-thus with each-other in all
loue / so laude and praise; with Joye and Than-
kes-giving; the Lorde your God / for that hee
hath not created you to any Separation ^{37.} or Diuis-
ion. but hath ioyned you together; as One; in
one godlie Being. and that thesame God, is also
your Head ^{38.} and King.

The XIX. Chapiter.

O yee

Vee Elders and Fathers of the A

Howsholde : so many as ther are of you
in the Congregation of the Loue ; / see-to-
it ; in any-case ; that vee be continuallie
mindfull of all thissame conuenient Orderlines &
Louelines , wherin God hath constituted and or-
dained you, vnder the Obedience of his Loue : and
in all your Peaceablenes and Louelines , shewe
yourselues likewise leuelie and frindlie , towardes ^a Ephe.6.2.
your young-boynge Children. And when-as y^e Mo-
thers haue your young Infantes on their Lapp /
and when they also sucke the Brestes of their Mo-
ther/then playe and dallie with them : and recreate
and rejoyce yourselves euenso ; in al-maner of Plea-
sant-sweetnes ; with your Wives & young Babes.

2. In such-soft, shall vee ; in all Sweetnes and
Louelines ; play, test, and make-soft with the Suck-
lings : your young Infantes : and bring in their
Sight : whylst that they in the simple Innocentie,
yeat sucke y^e Milke out of their Mothers Brestes ;
all whatsoeuer delighteth or pleasest them/and can-
not destroy them. and deale or behaue yourselves
euenso with them , in all Conformittie of their In-
fantie / and restraine them not from any Joye or
Pleasure , in all what is commodious for them.

3. Let all thissame Louelines and delectable
Frindlines : with your Wives and young In-
fantes ; be alwayes delightfull or wel-pleasing vns
to you : and vse euenso all your Amiablenes and
Gouernment ^b out of the Wisdom / So shall then b Pro.3.2.
your Wives stand evermore submitted to your ^{Sap.6.2.}
Lawe

Lawe or Ordinaunce / and must likewise needes
laude and praise the Vertues of your Louelines /
and the peaceable Beinge of your Wisdom. and so
reioyce them with you in your louelie Soscietie :
in such sorte, that their Faces shall also stande als
wyses very amiable and frindlie, to your Loue / to
all Unitie with your heartes.

B 4. **B**ut-yet in all this same, looke well heerto,
that pee beare always a singular care

^{c Eccli. 7.30.} over your young Infantes / that they : through
any-thing that they out of their Childishnes, take
pleasure in; destroy not / nether-yet hurt or hinder
themselves. Suffer them not in any-case, to sucke
the Brestes of any straunge Women. much-less
then, the Brestes of Whoores.

5. But when-as now your young Infantes /
are a little growen-yp / so that they can comprehend
som difference, in their Understanding / and bring-
fourth som Reason or Wittie-devise out of thems-
selves / Then shall pee weane them from the Milke
of their Mother / as also fro their childish Delight
or Pleasure : and begin euenso then : from their
Youth yp; to set before their Eyes ^d the Lawe of
the Lorde / and to teach them to 'scare God : and
so as the time passeth-on : according to their Grow-
ing-yp in Yeares ; geue them somwhat harder or
stronger Meate : then the Milke of their Mother;
soz to eate / to a farder Nourrishing-yp of them
therwith, in all Comblines and Modestie / vntill
that they wax to be Youngmen.

6. Keepe them mozeover : with all Diligence ;

^d Lam. 3. b.
Eccli. 30. b.
Eph. 6. a.
e Tob. 1. 4. a.

Under your ¹ Rod or Discipline: also accustomed Pro. 13.23. &
and exercise them: euен from their Youth vp; to Eccli. 30. x.
liue according to the Lawe of þe Lorde: and humble
alwayes their heartes/ MIndes/ and Understan-
dinges, ² vnto the Feare of God. g Tob. 1. a.

7. Instruct, nourter, and exhort them also daylie Eph. 6.2.
for to stand-submitted vnto the good Nature of the
Loue / and vnto the ³ meekminded Being of our ⁴ Math.11. c.
Lorde Jesus Christ.

8. **H**ear-in / and in all Equitie, exercise and C
hraise-vp daylie your Children: and let
not in any-case, the Chasteonable-instruction ¹ ceasse i Eccli. 30. a.
over them/vntill that they: in the Lawe of þe Lorde/
and in the Feare of God; haue obtained well ² exer- k Heb. 5. c.
cised MIndes / and are euenso: with all wel-dispo-
sed Obedience; attained or growen-vp vnto the
Age and Understanding of Youngmanshipe.

9. Howbeit, thys Chasteonable-instruction
which serueth for the weaned Children; ought to be
don with conuenient Distinction or approued Dis-
cretion / therafter as the Children are young or
olde / great or little / vnderstanding or ignorant.
and therafter as they are simple or wise in þe Euell /
to thende that they all may growe vp aright: with
good Exercise; vnto the vpwright Understanding /
and be nourished and brought vp to Children of
the Kingdom / for to vnderstand the Instructions
of the Wisdom / and the Proverbes of the godlie
Understanding.

The X X. Chapiter.

A

¶ Yee Elders in the Wisdom / and
yee Fathers of y^e Howsholde in y^e Loue :
Beare : in any-wise ; alwayes a singular
care ouer your young^e Daughters : But
especiallie, when-as their Breastes begin to growes
vp / and that they wax mariageable / That they at
no tyme applie oz geene-ouer their mindes to Light-
behauour / ether-yet haue any-thing to doo : oz be
conuersant ; with the^b Wanton-dallyers / oz turne
themselves to any Whordom / lest that they should
bring oz cause any Shame oz Infamie , in the Fam-
ilie of Loue.

2. Teach them betimes : out of Understanding ;
to vse Pollicie oz Prudent-warines against the
Straungers , which com-vnto and assault them
; with subtill Fetches ; soz to spoile them of their Hos-
nest-fame and Chastitie .

3. For-that-cause , yee shall daylie exhort your
young Daughters to all Foresightfulnes : and teach
them also to vse good Circumspection against the
Whoremongers / to thend that they suffer not them
selues by any meanes , to be defiled oz dishonested :
and nourrish oz bring them vp euenso : in all Fores-
ightfulnes oz Prudent-pollicie ; vnto all Purenes
of Life : and keepe them in all good Mourtour and
Honest-behauour / vntill that they : with pure
Bodies ; be ioyned-together : in the holie Matri-
monie ordained by God ; vnto their Husband .

B 4. But when-as now the Time of your weans-
ed Childezen , to thattayning of the Elderdom of
their Youngmanshipe , is once fulfilled / As that they
are

¶ Eccl. 7.c.

b Tob. 3.b.

¶ Eccl. 7.b.
1. Cor. 7.c.

are growen vp in all good Discipline and Order ;
 euен vnto their Youngmanship or Approching of
 their manlie Beeing or Estate / and stand-inclined
 to That which is right and lawfull: also rest good-
 willing to increase in all Vertues. and to submit
 themselves obedientlie vnto the ^a Counsaile of their
 Elders : and that they begin euenso to attaine vns
 to the manlie Agednes / and to grove vp therin/
 So shall not then those Good-willingons be from
 thence-fourth compelled or driven by way of correcc^b
 tion ; like young vnlearned or unwilling Children ;
 to the obseruation of the Lawe or Ordinaunce of
 the Lorde. but men shall setfourth before them , the
 Faith of Iesu Christ, to Righteousnes. and euenso
 begin to talke with them of y manlie Agednes / and
 of That which is more-neere vnto the Godlines /
 then is the Tourtouring ^c or Chastisement-of-disci-
 pline; vnder the Lawe. and holde-fourth likewise be-
 fore them, the Crowne ^d of the manlie Wisdom / the
 which the Man of God ; in the Elderdom ^e of the
 Man Christ; receaueth / or becometh crowned ther-
 withall : and what an vpright and louelie Conuer-
 sation or Beeing of sinceere Righteousnes, hee then
 inheriteth . and therto also, of the Kingdom of the
 God of Heauen / and of the spirituall and heauenlie
 Riches ^f of the godlie Mysterie. ^g Math. 13. b.

5. **H**er-in now / and in such-like , exercise and
 trayne vp your Youngmen or Those
 that are growing towardes Mans-estate : and
 confirme or establish them in the Nature of y Loue,
 with the godlie Wisdom of the Trueth of God

and Christ, and with the holie Understanding of the holie Spirit of Loue.

C 6. Looke to them also and cause them with all diligence, that they do daylie glasse and adourne or garnish themselves well in the Glasse of Righteousnes / to thende that they may ¹ increase fourth & fourth, in the godlie Wisdom and vpright Righteousnes and Holines / til vnto the perfect Olde-age of the holie Understanding of Iesu Christ and of his holie Spirit of Loue.

i Col.1.b. 7. Now in this meane-time, whylst that the Youngmen are thus a growing vp : in all goods willing Obedience; vnto the Olde-age of the Man Christ, and that they profite or increase them in the holie Understanding of the holie Spirit of Loue / **a** Pet.3.b. pee shall permit them to be conuersant with the Elders of the holie and godlie Understanding / and with the Counsaile-sordes in the Familie of Loue : also to talke of Wisdom and Righteousnes / and of the Mysterie of the Kingdom of the God of Heavens. to demaund or propone-question therof / to **k** Math. 13.b. heare ¹ the Resolution theron / and to answere thereto / as also to make-manifest the Secretnes of **Luk.8.b.** their Heart.

D 8. In which godlie Speaches or Communicacions one with an-other, pee shall teach the Youngmen, out of the Testimonies of the holie Spirit of Loue / to vnderstand the right difference, betwixt Death, ¹ and Life / betwixt Darknes, and Light / betwixt the Destruction, and Preseruation / and betwixt the Condemnation, and Saluation.

9. Teach

9. Teach them to knowe effectuallie and vprightlie, ether-other of those two Wayes / that they may also well and rightlie ⁱⁿ discerne the true difference of m Pro. 4.b. thosesame / and so liue and walke aright in the vps right Wayes of Life and Trueth, vnder the Obedience of the Beleef and of the Loue.

The X X I. Chapiter.

Shen now then your Young A men are thus nourished and brought vp / and that they : from their Birth for-ward, haue attained vnto y Age of thirtie Yeares / and are com to their manlie Age / and that they haue Beardes, like Men / So shall yee then talke frelie with them , of the Kingdom of the God of Heauen / of his vpright Righteousnes / and of his secreat Mysterie : in like-maner also, of all p^{ro}found or deepe-groundlie Wisdom and heauenlie Understanding.

2. Yee shall moreouer geue them leaue, to be alwayes with you / or to sit with you vpon the Seates of y Elders or Wise / for that they mought euense among you , daylie heare the Secreat-mys-terie of all Matters ; which concerne the Right and the Trueth ; / and also argue or talke therof.

3. For at thatsame time of their Elderdom, it is geuen them to knowe y Trueth / and they are able to understand the Mysterie ⁱⁿ of the Kingdom of a Math.13.b. God : as also to declare and speake-fourth thcsame, Luk.8.b. out of the secreat Parables of the Wisc.

B 4. Therfore shall those bearded Men ; in their Knowledg of the Trueth ; haue the libertie, for to vtter-fourth ; in all Boldnes ; the heauenlie Reuulsations of the Kingdom of God ; according to the Declaration of the Testimonies of the holie Spirit of Loue ; among the Elders which are gray or gris sell of heare : and euenso first-of-all , make-manifest or declare their Understanding in the godlie Thinges, to the Elders / euer they speake therof among the Disciples.

5. And euenso : after a due Examinatiō or Ouer-hearing of their right Knowledg , in the Testimonies of the holie Spirit of Loue ; they shall obtaine a free Permission of you , to euangelize : among the

b Math.24.b. Good-willingons vnto the Loue ; the ^b Euangelie of the Kingdom of God and Christ , and also to teach and exhort the Disciples of the Woorde , to the vpright Righteousnes and godlie Holines: On this condition / namelie/that they ; in all their Mis nistration ; shall deale and communicate ; vnder the Obedience of the concordable Counsaile of þ Elders in the Familie of Loue ; with the Wisdom.

6. ^c Ven-thus verelte ; in þ same holie Fourme or Estate ; shall than those dayed or aged Men , be ordained or receaued into the holie and godlie Matrimonie / and be maried : according to the right Ordinaunce of the Lord ; vnto the holie and chast Virgins of the undefiled Doctrine of the godlie Understanding : and be likewise knownen to be meete , to be fruitfull Fathers in the Familie of Loue / to the Procreation ^c of the pure and chast

Genes

Generation/which is wel-pleasing before God and
very louelie and acceptable with Men. as also to
Fellowe-ministers of the holie & gratiouse Woord/
which God hath ^a raised vp in the howse of the d Ier.33.b.
Loue of Iesu Christ, according to his Promises/
to all Concorde and Peace ^b vpon the Earth, vnto e Luk.2.b.
Men which are good of Will.

7. In which Prospering and Going-forward of C
the holie and godlie Conuersatio of these righteous
Men, vnder the Obedience of the Loue / God will
geue a long Life vnto the same Men: in such sorte/
that they shall attaine vnto the full Oldnes of their
Yeares/ and see or behold their Children and Chil-
drens-children, ^f vnto the thirde and fourth Gene- f Tob.9.e.
ration, in Righteousnes. ^g Psal.128.6.

8. For in their iust Life, they shall becom graye
or grisell with Age. They shall likewise be knowne
to be true Piestes: which are meete to minister in
the Sanctuarie; / and righteous Fathers of the
Howsholde (which are taught to the Kingdom of
Heauen/ and are meete to bringfourth: out of the
Treasure of their Heartes; ^h the New and the g Math.13.f.
Olde) / and be esteemed and ⁱ reuerenced for Such. h i. Tim.5.b.

The XXXI. Chapiter.

These Elders and dayed or wel-as A
ged Men in the holie Understanding
& when-as they now are becom gray with
Age; shall be esteemed as Fathers, in the
Congregations / and also be called Fathers: and
f 4 sit

fit likewise in Judgment : vpon the Judgment-
seates ; with the Chief-elder / also heare the secreat
Counsaile of the Chief-elder / and geue-fourth their
voyce therin, with hym.

2. For-that-cause also these Elders with gray
Heares, shall not keep their Counsell with þ Young-
men / but with the dayed Elders / which also : like
vnto Themselues ; are waxen-gray with Age.

a 2. Par. 10. a.
Eccli. 25. a.

3. For by the dayed Elders with gray Heare,
the ^b Wisdom / and the Circumspection or prouident
Prudence, is to be found. as also all good and wel-
advised Counsaile, to all Peace and Concord / and
to all Preseruation & Welfare of þ Congregation.

4. Consider and haue a good and singular
Regard heervnto, yee Elders and Fas-
thers : For all thissame that I heere testifie and ex-
presse vnto you, is the mostholie Ordinaunce of the
Familie of Loue / and the vpright Conservuation of
the manlie Generation, in the Righteousnes :
namelie / from the Mans Youth vp / till vnto his
Age of the gray Heare.

5. For-that-cause also, thissame Ordinaunce is
c Pro. 4. a. b. the true Counsaile of the ^c Wisdom / which bringeth
with it the Rest of the Children of God. and indu-
ceth or leadeth the Man vnto the everlasting Life.

B 6. O Yee Fathers of Families and yee Coun-
saile-lordes ouer Countries : Take this-
same : in anycase ; effectuallie to heart. and rule all
your thinges wiselie, according to thesame Coun-
saile / to thend that the Kingdom of Loue and of
Peace, may remaine and stand-fast eternallie in all
Conz

Concordablenes, vnder the Obedience of the Queene.

7. And keepe or retaine all that whiche I presents
vnde holde-fourth before you, in your Memorie or
Remembrance/ ^d and write that same in your Heires
tes: for the same is the Kernels or Pith of the holde
Understanding / wherethrough the Countries may
be well preserved or kept-in-safetie/ and the People
likewise nourished and maintained, in all good
Peace and Tranquillitie.

8. For-that-cause: O yee Elders and Wise;
make alwayes: according to this Counsaile; all
good Purueiance or Provision for your Children
and Youngmen/ that they: without any hurt or im-
pediment; may be nourished vp, vnto their manlie
Old-age. And gouerne you al-thinges well.

9. Gowe and multiplie: ^e Till the Earth/ and C
bring the same in subiection vnto you: and beare-bo
minion ouer all Cattell, which liue vpon the Earth.

10. Sowe and reape / and gather you together
much Fruites: and vse or accomplish all thinges in
conuenient season.

11. Eat your Meate with Joye, according to
all the Lust or Appetite of your Soules: and drinke
likewise, of the Increase of your Vine.

12. **M**ake not in any-case your Garden-of-
pleasure: which is full of all delectable
Herbes, seruing for the preseruation of Health/ and
full of all goodlie Flowers, of sweete and odorifer-
ous Smell / as also full of all delightfull Plantes
of delicate or wel-relished Fruites; common before
everpone: but keepe his Walles in firme Stabilitie/

and haue alwayes a carefull Eye vnto the Entraunce into the same / that no vncleane and corrupt Thing enter therin.

13. But walke or recreate you in the same , with the Elders and Aged / and delight yourselves with them , in all the Delectablenes and Garnishing of the same .

14. And for his pretious Riches and bewtisfull Garnishinges cause / it behoueth you to keepe well and warelie his Entraunce , from Many / to thend that the same may euenso remaine safe and in good Preservation : and that the Children of the Kings dom / and all Those that are made Heyres in the spirituall and celestiall Riches of the holie Spirit of Loue , may alwayes enter and walke therin : and recreate themselves in the same .

D 15. Furthermore / yee shall not talke of your Secreates (either yet vter your Mysterie s) openlie or nakedlie ; in the Hearing of your young Children / and Disciples . but spare not the same in the Eares : or Hearing ; of y Elders / which can understand the same / and are able to beare or away with the Sound therof . For it is geuen vs to the Elders to understand the priuie Mysterie s of the Wise / and to expound their Parables .

16. Also , when that yee haue anye-thing to deale in , that is to be wrought with any prudent Counsaile / so attempt and execute then the same with the Counsaile of the Wise / which are becom graye with Age : and perfourme all your Matiere s with g Math. 10. b. and by their Aduise : and be euenso * foresightfull and

and vnderstanding : according to the Doctrine of the Wisdom of the holie Spirit of Loue; in all your Dealing and Purposes . and growe alwayes forsward , to a full Inlarging of the peaceable Kingdome of the Loue.

17. **T**he Lorde blesse and strengthen you in his Loue / and confirme you with his holie Spirit / Wherby that yee may alwayes : in all firmnes ; so maintaine and vpholde vnto the God of Life , his Workmanship or Building of the Howse of his Loue , in all vpright Rightes ousnes / as that the God of Life may haue a Good-pleasure , to dwell / to ^h lue / and to walke in the Familie of his Loue , for-euer-and-euer.

1. Leui.16. b.
2. Cor.6.b.

A M E N.

That com-to-passe
euenso.

Take it to heart : and resuolue vwell these
Prouerbes of the godlie VVisdom.

CHARITAS EXTORSIT PER HN.